UNITY

Devoted to Christian Healing.

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CHRISTIAN HEALING

All the material in *Unity* is intended to help some one find healing through prayer. The following named articles or departments are designed to explain the methods by which any one can invoke the healing power of God and to indicate the results that are obtained by persons who coöperate with Spirit.

"The Silent Unity Idea" (page 24) covers in part the work of Silent Unity (the healing department at Unity School) and offers help to those who are seeking Christian healing.

The Healing and Prosperity thoughts (page 66) will be used by Unity students all over the world. You are invited to join in these prayers during the current month in order that you may help yourself and others to be healed.

"Prayers Answered" (page 68) is a compilation of letters that testify to the efficacy of the healing power of God.

"Helps from Silent Unity" (page 76) consists of answers that Silent Unity has written to persons who sought healing through prayer.

A DAILY DRILL IN JOY

By RUTH E. CHEW

To be radiantly joyous and to release the good that God has for me, I shall remind myself often—

To smile with my whole being, now;

To feel joy from head to foot, deliberately, this minute;

To let my countenance beam with joy;

To let the joy of the Christ self shine through my eyes;

To have my words full and rich, filled with joy;

To realize that joy within me is flooding me with health;

To visualize myself enmantled in joy;

To walk as one radiantly happy;

To send joy definitely (now) to every part of my body;

To flood my soul with peace and love and joy;

To send joy consciously ahead of me;

To immerse myself in joy;

To consider all my food as solid joy and to assimilate it thoroughly;

To think of what I drink as liquid joy permeating my whole being;

To feel that whatever room I am in is flooded with joy;

To carry joy with me wherever I go —on the street, in cars, into shops, and so forth;

To see only joy in others and definitely to radiate joy to them;

To laugh my good into manifestation, joyously.

To be, from now on, a gloriously radiant, joyous creature;

To have my whole being so joyous that my very presence is a blessing;

To make my smile of joy a benediction to whoever beholds it;

To repeat, "Joy! Joy! Joy!" till it is the background of my consciousness;

To realize that affirming this drill in joy causes me to sleep in joy, awake in joy, do all things in joy;

To abide in joy, knowing that God does all things well.

FACULTY UNFOLDMENT

By CHARLES FILLMORE

Of what value is spiritual strength in raising the body to higher planes of activity?—*Extract from a letter received by Unity School.*

THE SPIRITUAL evolution of man, demonstrated by Jesus, is the result of the development of spiritual ideas in mind. Strength is one of the spiritual faculties and is of great importance in the development of these ideas; in transmuting the Word into flesh. Weakness is one of the pitfalls which often hinder man's ongoing and rob him of that which he has already attained. The evolution of the strength idea is a safeguard against any onslaught from within or without.

"When the strong *man* fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils."

The "strong *man* fully armed," referred to by Jesus, is the innate strength and stability in man. In the natural man he manifests as physical strength, but in the regeneration the physical is overcome and his possessions are divided or given to the other faculties as a nucleus around which the higher spiritual forces gather. The "stronger than he" who takes away the "whole armor" in which the strong man trusted is spiritual strength. The overcoming of Goliath by David illustrates the mastery of the spiritual over the material. Goliath trusted in his armor, which represents the protective power of matter and material conditions. David, spiritual strength, had no armor or material protection. David's power was his trust in divine intelligence, through which he saw the weak place in Goliath's armor. Direct to this

weak place, with the sling of his concentrated will, he sent a thought that shattered the forehead of the giant. This incident shows how easy it is to overcome seemingly strong personal and material conditions when the wisdom of Spirit is brought into action.

David was sure of himself, because he had slain the lion that had killed his sheep. The lion is the beast in man; when overcome, or, rather, transmuted to finer energy, this lion becomes a mighty soul strength.

The life of Samson, as set forth in Judges, shows the several movements of strength in human consciousness, and its betrayal and end. Samson did all kinds of athletic stunts, but was finally robbed of his strength by Delilah, a Philistine woman, who had his head shaved while he slept on her knees. Hair represents vitality. When the vital principle is taken away the strength goes with it. The body is weakened by this devitalization and finally perishes. Eve took away the strength of Adam in like manner, and every man who gives up the vital essence of his body for the pleasure of sensation blindly pulls down the pillars of his temple, as did Samson.

Supreme strength as demonstrated by Jesus can be attained by the man who trusts in Spirit and conserves his vital substance. The strength of Spirit is necessary to the perpetuation of soul and body and to the overcoming of death.

The body has many brain and nerve centers, through which the mind acts. Consciously we use only the brain center in the head. But we should think through every cell in the organism, and consciously direct every function in building up the body. When man has attained the mastery of the various bodily functions through his thinking in the brain center of each particular faculty, then all deterioration ceases and the body is perpetually renewed.

The strength here discussed is not physical

strength alone, but mental and spiritual strength. All strength originates in Spirit; and the thought and the word that are spiritually expressed bring the manifestation. "The name of Jehovah is a strong tower."

We grow to be like that which we idealize. Affirming or naming a mighty spiritual principle identifies the mind with that principle; then all that the principle stands for in the realm of ideas is poured out upon the one who affirms.

"Be strong in the Lord, and in the power of his might" (A. V.) is a great strengthening affirmation for ourselves and for others. Be steadfast, strong, and steady in thought, and you will establish strength in soul and in body. Never let the thought of weakness enter your consciousness; always ignore the suggestion of weakness and affirm yourself to be a tower of strength, within and without.

Jesus Christ, the great Teacher, who knew what was in man, began His evolution with Spirit. He is the "only begotten Son of God"; He is the type that you should strive to follow, not only in spiritual culture and in soul culture, but in physical culture. If you would bring forth the very best that is in you, study the methods of Jesus Christ. Study His methods in all their details, get at the spirit of everything that is written about this wonderful man, and you will find the key to the true development of your soul and your body. If you will carry out His system, there will be revealed to you a new man, a man of whom you never dreamed, existing in the hidden realms of your own subconsciousness.

DRILL FOR THE DEVELOPMENT OF STRENGTH

By Cora G. Dedrick

Among the disciples of Jesus Christ, Andrew symbolizes strength. The strength center is located in the small of the back and is associated

with and governs the action of the kidneys. This power of strength stabilizes, energizes, cleanses, purifies, sweetens, and uplifts the whole being.

Spirit often reveals in dreams the action or inaction of a function. For example: To dream of doing a washing would represent the action of the kidneys. If the clothes came out pure, sweet, and clean, it would mean that this function was doing its work perfectly. If stains remained on the clothes, it would mean that the inefficiency of this function was having its effect on the system. Watch your dreams, and by giving them the proper metaphysical and physical application you will open up an invaluable avenue of communication with the Spirit of truth, which Jesus said would guide us into all Truth.

Toward the close of his ministry among the children of Israel, Moses gave them a wonderful blessing: "As thy days, so shall thy strength be." In these words Moses revealed a law as deep and as pure as the truth of Being. Just as there is a law of successive days, so there is a law that provides for the orderly arrangement of divine ideas, through which is generated in each soul sufficient strength to evolve the perfect man. This fact is valuable working knowledge. We must feel this strength in divine power, in divine love, in divine substance.

Strength must be established not only in the conscious mind, but also in the subconscious mind. We often hear people boldly affirming strength even when we can feel that subconsciously they are shaking with weakness. Man is happy only when the conscious mind and the great inner reservoir of thought, the subconsciousness, find mutual joy and harmony in each other. The quickest and surest method of redeeming subconscious weakness is to awaken the faculty of spiritual strength. When the conscious mind and the subconscious mind are established in spiritual strength, man can affirm with unbounded satis-

faction: *"The joy of the Lord is a wellspring within me and I am established in divine strength."*

In preparation for a drill in the silence it is well always to realize that the Holy Spirit is descending from the spiritual center in the top head, and, when the strength idea is the keynote, that the strength of the Holy Spirit is organizing itself at the strength center in the small of the back. Then the consciousness of the Holy Spirit as a tower of strength must be carried to other spiritual centers; in fact it is possible to get the realization that spiritual strength is flowing freely to every cell and fiber of the body until the whole man is uplifted and invigorated.

But be sure that you are properly connected with the spiritual center, the superconsciousness in the top head. This is important!

In the drill wherein one is disseminating strength from the strength center throughout the body consciousness, two other spiritual centers, in addition to strength, are usually concentrated on. For instance: First the attention rests at the strength center, the small of the back; then the attention is carried to the power center, the root of the tongue; next, to the love center, the heart; and home again to the strength center, the small of the back. As you will perceive, the form of the drill makes a triangle.

At the strength center hold the thought: *"The joy of the Lord is a wellspring within me and I am established in divine strength."* Then carry the attention to the root of the tongue, and meditate on the thought: *"I have power to express the sustaining strength of Spirit."* Next center the attention at the love center, the heart, and hold the prayer: *"I love to appropriate and to assimilate the sweet strength of Almightiness. With every pulsation of my heart I love to feel that divine strength is disseminated throughout my whole being."* Hold the attention at the love cen-

ter, meditating on this thought until with every inspiration and expiration of the breath the realization of these words awakens in the breast, as it were, a living, breathing entity. Then again center the attention at the small of the back with the thought: *"The joy of the Lord is a wellspring within me and I am established in divine strength."*

But never forget for an instant that spiritual strength has its origin in the spiritual center at the top head, and that it is from this place of divine anointing that man receives his Son-of-God consciousness. In Scripture this place of spiritual illumination is named "Sinai," "Horeb," "mount of Jehovah," "pinnacle of the temple," "upper room in Jerusalem," and so forth.

After every drill sit for a few moments with open eyes and audibly and silently repeat the words: *"It is not by might, nor by power, but by the Spirit of Christ in me that I do these things."*

THE JOY IN CHRIST

The Healing and Prosperity Thoughts (page 66) for this month are most helpful because they are based on joy. Every one wants to be happy and free from care. Joy is the best antidote for any trouble. When you are joyous, when your heart sings, your troubles are forgotten, you are carried away on a wave of exultation, and you are free.

But such moments of joyous, transcendent freedom pass, and then—. But need they pass? Can they not be prolonged so that one may be always joyous and free? When one's joy is in the Lord things that tend to mar one's happiness can be quickly overcome, and one can be constantly in the joy that is in the Christ.

Happiness is a sunbeam, which may pass through a thousand bosoms without losing a particle of its original ray.—*Sir Philip Sidney.*

EPISTLES

By Zelia M. Walters

"SHE LOOKS as if she held a happy thought," some one said, speaking of a charming woman whom we knew.

It was true. I gave swift assent. Our friend was not a perpetually smiling woman, by any means, but she wore always a look that might be characterized as joyous expectancy. She seemed to be thinking of some happy thing that was just on her threshold.

Of another friend we agreed, "I do believe that Mrs. A——'s first thought in the morning is, 'Now what kind thing can I do for some one today?' "

Those who knew Mrs. A—— deemed it likely that she started her day with such a thought. She seemed really to welcome an opportunity to do a kindness.

Let your imagination work for a moment, and picture a community in which every one would rise in the morning with the thought, "What kind thing can I do for some one today?" With such a condition prevailing, we should see a part of the earth on which Christ's prayer had found fulfillment—"Thy kingdom come. Thy will be done as in heaven so on earth." We should see a community in which there would be no sorrow, no poverty, no sickness, no loneliness, no greed. Shall we ever see such a community? The time of its appearing is drawing near.

Take a smaller unit, a family in which each member would begin the day with this thought. That family would be a small edition of heaven on earth. There would be no self-seeking, no jealousy, no faultfinding, none of the petty discourtesies that so often mar family life.

Those who are pressing upward on the stair-

way of Truth should have some sign to distinguish them, some token that will mean the same thing to every land and in every tongue. A button or a badge would not serve as a universal emblem. But if all pilgrims on the glorious quest would look divinely happy they could recognize one another unerringly. Why don't all Truth students radiate joy? Our thoughts should be triumphantly happy when once we have recognized our oneness with the Eternal. As we go along the streets how many sad, discontented, worried faces we see. When we do see some one who wears the joyful, triumphant look befitting a son of God our attention is arrested. We pause; we think. That look is an inspiration, a challenge. We realize that some one has found the conquering way that we too may find. We go on, cheered and inspired.

We have no right to carry a banner of gloom. Let us carry the cheer of a happy face when we join the crowd.

We are epistles, said Paul, "known and read of all men." As we go into the throng we carry some message. There are no sealed epistles, carrying blank paper. Every one says something to the crowd, whether he wills or no. Thought, face, word, and deed unite to carry our messages. What is written on these living epistles that we are is our inner self. Let our appearance express the joy that is within us.

PASS IT ON

When you have finished studying this copy of *Unity*, pass it on to a friend. You may have forgotten the exact way in which you became acquainted with Unity, but whether you remember or not, it was probably a very commonplace way. Did you think at the time that Unity would mean much in your life? You do not know how much it may mean to a friend; he may need it even more than you. "The lofty oak from a small acorn grows." Plant this seed of Truth by passing it on.

FOUNDATIONS

By NATHAN READ WILCOX

I HAD FINISHED my supper, washed my dishes, and swept out my little cabin in the canyon. Instead of lying down for an hour of silence as I usually do, I obeyed a sudden prompting of my "Voice Within" by going out and sitting on my porch.

I sat waiting for my Friend, the Son of God, to come for our evening visit. I know, of course, that He is always with me, but because I am not always aware of His presence it seems to me that He comes only at times. Of course, I shall learn sometime to remember that He is ever at hand.

My dog Pat lay on one side of me, my tiger cat Ennui on the other, and in a box under a porch seat were five lovable kittens that Ennui a few nights ago brought to live with us. As I waited I drifted away into the realms of silence, and dreamed.

Peace was everywhere. Above the mountain across the canyon clouds gauzy and serene strolled arm in arm in a procession of joy, their white faces gradually flushing a rosy pink at the sun's departing kiss. As darkness ascended the majestic staircase of the mountain, I caught, beyond the strolling clouds, a glimpse of a star, smiling as if it watched with twinkling eye for the moment of the clouds' confusion.

Dreamily through my mind floated the thought that on this visit my Friend would teach me a beautiful lesson about time. Eagerly I awaited His coming. For to me time had always been a most misunderstood gift.

Leaning forward so that I could see by the aid of the departing light, I looked at my watch to learn if it were not time for my Friend's arrival. A feeling of impatience swept over me as I noted that is was already 8 o'clock.

In the grip of that mortal emotion, impatience, I did not stop to reflect that I was being impatient for the arrival of the One, who is always with me. I did not realize that my impatience might, from His point of view, be a very good subject for a lesson.

Softly a gentle breeze caressed me. The canyon seemed to grow brighter although the sun was setting. I knew that my Friend was making manifest His presence.

I laid aside my guitar, on which unthinkingly I had been improvising as my thoughts had wandered hither and yon, and turned to greet Him.

As I finished speaking the moon peeped between two of the happily strolling clouds, and by its light I saw in my Friend's eyes that wonderful smile which I seem always to feel rather than see. His shadowy, loving smile always reminds me of the ripples born when a very tiny leaf falls upon still water.

"So you have been impatient." The thoughtful words, both a statement and a question, caused me to realize just what my impatience meant. Inconsistency. I, who so strongly advocated the virtue of knowing "how to wait," had been impatient.

"We will touch very lightly on the subject of time tonight," my Friend said gently, "because there are other lessons you need far more."

That "we" is another thing that I love about my Friend. He always says "we." I earnestly endeavor to broadcast to all other persons in the world how His "we" removes all the barriers that down through the ages have been erected between my Friend and men. If every one would think "we" when speaking of or to Him, that little two-letter word would give birth in every soul to the beautiful realization of His constant companionship.

"Speaking of impatience, do you recall [my Friend's eyes twinkled merrily] what your mother

always did when, as a little fellow, you became impatient?"

I grinned. I don't like a grin. It is a poor substitute for a smile. A smile is naturally happy because its conscience is clear. But a grin is a sheepish expression. I grinned at the memory of how, when I became impatient for something, Mother would smile kindly at me and then let me wait for it until my impatience had passed.

"Your Mother had a very sensible way of impressing upon you the necessity of learning 'how to wait,' don't you think?"

I agreed with Him. I could not very well do otherwise when I recalled how well Mother's way had worked.

He remained silent a long time, looking at me thoughtfully the while. "How happy we shall be," He said at last, "when the wisdom of God, our Father, has been indelibly impressed upon all men and they come to realize that hurrying is going slowly and that going slowly is hurrying."

"You mean that spurred on by our impatience we speed by, in pursuit of a phantom, the real wisdom that we would not miss if we were more deliberate?"

"Yes, that is just what I mean. Let us take up the matter of impatience, which is, as you have just expressed it, a something that spurs us on in a mad rush after phantoms. Through all the ages material things have been prayed for—most."

Ah! the world of meaning that was expressed by the pause before that little word "most."

"Of course a time will come, and soon, much sooner than many believe, when the wisdom of God, our Father, will have become so impressed upon the consciousness of all men that they will know that, before they can have the material things for which they pray, they must ask Him for spiritual understanding. With spiritual understanding they will know that they are identi-

fied with Him as an integral part of Himself—seeing with His eyes, breathing with His breath, hearing with His ears, and governing their association with their fellow men solely by the Golden Rule.

"In the minds of many men there is great discord because they do not understand this; and, too, because they do not utilize their reasoning power, which our Father has given to them, in analyzing His simple messages.

"Going back to the material things of which we were speaking: To pray for material things is perfectly right. Our Father wishes His children to enjoy every material comfort. It gives Him great joy to give material things to them if—they are ready for them. But before they can receive these things, even before they pray for them, there is one thing that they should do. They should first inspect their character foundation to see if it will bear the weight of the things for which they would pray.

"Let us bring our attention down to the material plane. Suppose that you were going to build a home. First you would form ideas as to how you wished to have it built. Then you would select an architect and have him draw the plans. Next you would take your plan to a contractor and say: 'Here are the plans for a home that I wish to build. The foundations are all in. All that you will have to do is to put up the superstructure according to specifications.'

"So far, so good! But if he is a wise and honest contractor he will, before he accepts the responsibility of putting up the building you desire to have, go out and look over your foundation and satisfy himself whether or not it will bear the weight of the superstructure you wish to place upon it.

"God, our Father, is the great Contractor who builds in accord with our efforts the structure of our lives. If the persons who have prayed are

governed more by the material than the spiritual, after having prayed they will invariably sit back and wait. Days go by—weeks, months, years. Still they are waiting. At last, not understanding why they have been forced to wait, they begin to complain that they are being neglected. Overcome with impatience and self-pity, they begin making invidious comparisons between what they would have done if they had been granted the material things for which they prayed, and what some other persons do with their possessions. As they grow more and more impatient their voices become louder, their harsh condemnation of others grows more bitter.

"They do not stop to consider that in laying their character foundation they used as ingredients the sand of greed, the cement of self-seeking, the water of discontent, and that they mixed it all with the hoe of envy in the hands of a person that harshly judged all other persons; they fail to reflect that a foundation so constructed would not bear the weight of the material things for which they had prayed.

"Do you recall how [my Friend suddenly reached into the past and called forth a memory] many years ago you helped place a concrete block foundation underneath an old farmhouse? And with what great care you selected each block you used? And how, if there appeared to be the slightest fault in the construction of one of those blocks, you promptly cast it aside?"

"I certainly do," I answered, as the memory that He recalled swept over me. For two long hot weeks I had crawled around among the bugs and spiders under that old house. I found myself gingerly feeling of the middle finger of my right hand, upon which one of those blocks had dropped.

"Yes, you were very careful about choosing only perfect blocks for that work. Have you ever stopped to think that in laying the foundations of

your character the choosing of the blocks is a very important item also?"

For a long time He remained silent, as He always does when He wishes me to think with great care about something that He has said. I improved that interval of silence by wondering why I had never thought of it in just that way before. I wondered why I should have considered the foundation of that old farmhouse worthy of so much care and thought when I had, as I was forced to admit to myself, taken the matter of my character foundation for granted. I began to glimpse the fact that I was about to receive a much deserved spanking.

But what a difference there is between living in an atmosphere of Truth, as I am now doing, and living in the old mortal way that used to govern me! In the days when I dwelt solely in the mortal vibration, at the first sign of admonishment of any kind I would instantly place myself on the defensive—become belligerent—begin to pity myself. Now, surrounded by nothing but love and peace and the wonderful silence wherein I am always with my Friend and His Father, I eagerly listen for the words about to fall from my Friend's lips, because I know that a weed is about to be plucked from my garden of thought and that in its place will be planted a flower.

"You see that impatience and the habit of judging are blocks of faulty construction, don't you?"

I remained silent, slowly nodding my head. For I was thinking very intently of a certain soul that I had recently been judging with extreme harshness.

"Yes, I mean you." My Friend's voice was very gentle. "When you judged this soul of whom you are thinking, you saw only the superstructure. You did not see the foundation upon which it rested.

"Remember, God, our Father, sees both super-

structure and foundation. He knows exactly the strength of that foundation, just as He knows of the weak spot in your own foundation, caused by those imperfect blocks, impatience and unwise judgment."

I was being hit hard, but I "had it coming to me." Many times in my life I have said, "I can't understand why So-and-so has everything, when every one knows that he spends in riotous living every cent that he gets hold of." So far as I could see, I was speaking the truth. But how far could I see? Not very far, I was forced to admit to myself. Was it any of my business? Unquestionably it was not! Had I not been elevating myself to a pedestal and holding the "holier-than-thou" scepter and by so doing usurping our Father's prerogative of judgment, in direct disobedience to His instructions? Unquestionably I had. And still further: What harm might not my adverse mortal judgment be broadcasting in I knew not how many directions?

Is not my part in our Father's great plan—the result of which ultimately will be perfection in all things—to abide by the loving rules that He has laid down, and by so doing to furnish an example of perfect faith in His wisdom, by which example others may be guided? Was not my censure a child born of envy—envy because I had not the same material things?

"You are right!" my Friend's gentle voice assured me. "When you judge a soul you do so by observing a manifestation that may be only skin-deep. What you do not see, and our Father does see, is that the foundation of this soul you have been judging was not only built out of perfect material in the beginning, but is being hourly strengthened by acts of kindness and brotherly love of which you know nothing.

"There are hundreds of men and women whose lives are composed, so far as your mortal eyes can see, of nothing but evil. But did it ever occur to

you that when you judge them harshly, mercilessly, you are making it more and more difficult for them to forsake those evil ways with which you are charging them? Have you ever stopped to consider that there may be hundreds calling them blessed because of acts of which you are ignorant? Are you sure that any one is calling you blessed?

"Remember these things that I am going to say to you: When you judge others, you judge them by the evil that you think that they do; God, our Father, *knows* what they do. If they were not worthy of His confidence they would not be intrusted with the stewardship of His possessions; nor would they be allowed to retain them. Every time you appoint yourself judge of another soul, you have placed in your character foundation another block that makes it very wabbly. A soul's superstructure, all that is visible to your mortal eyes, may crumble, fall, decay, and disappear forever from sight, but if its foundation has been constructed of perfect materials it may be built upon again and again and again."

My Friend rose to His feet and His wonderful smile seemed to illumine the canyon, from the mountain's crest to the white bowlders of the dry creek bed.

"How beautifully still it is here." His voice was very soft. "What thoughts of peace and love you can send forth from this place of harmony." For a long time He stood looking up at the vast blue of the star-filled sky.

"Remember," He said gently, His face still turned to the vaulted dome above, "when you are inclined to pass harsh judgment, or are prone to be impatient, that when you pray for something it is given to you instantly. And," He smiled down upon me, "it will be delivered to you just as soon as your foundation will bear its weight. Moreover, to tear out an old and imperfect foundation is not a long or arduous undertaking. Hold in your soul what you know to be Truth, when

you pray to God our Father for a new foundation."

For a long time after He had returned to invisibility I sat in the moonlight, thinking. My thoughts were all of gratitude that my Friend was so great a friend that He would without the slightest disguise hold before me the mirror of His purity and show me to myself as I was; gratitude because the two adverse emotions of which He had spoken had been uprooted and cast out of my life, leaving it two steps nearer to the life that He desired that it should be. I sent up a prayer that there might be delivered this night to every soul in the world a new foundation that would be free from blocks in which there was the slightest trace of faulty material.

Slowly I came back in consciousness to the little porch upon which I was sitting. My foot struck against my guitar, which was leaning against the porch seat that sheltered Ennui's babies. As the soft, sweet vibration of the strings hummed into the moonlit air, Pat slowly arose and laid his long, pointed wolf nose upon my knee. Ennui raised her tiger head and yawned luxuriously; lithely she gained her feet, she leaped upon my lap, and lovingly rubbed her head against Pat's nose.

"Listen, you two," I said softly, as I reached for my guitar, "you've an almighty sight better friend than you had two hours ago."

As they snuggled closer to me in answer, the moon smiled down on us and seemed to say, "Cheer up, Old-timer, you've a new foundation already."

MAN AND GOD

Whoso draws near to God one step through doubtings dim
God will advance a mile in blazing light to him.
—*Selected.*

HAPPY NOW

By ALBERTA FLANDERS

WHY IS IT, I mused, that we hear so seldom the expression, "I am happy" and so often (comparatively) the expression, "I am going to be happy"?

Seeking information on this subject, I walked down to the little town library, where my old friend, Susan Brimmer, was employed.

From years of serving and observing behind the wooden barrier that separates her from patrons of the library, Susan has developed a keen sense of observation and a fund of cheerful philosophy from which she has often ministered to my need.

But for once Susan was "stumped." To my question she returned only a puzzled shake of the head as she said, "I can't tell you, Honey. Though I've noticed, now that you mention it, that persons generally are going to be happy, it's seldom you hear any one say, 'I am happy.'

"There's Jane Harris, now! For years she was tied down to an aunt who was a good deal of a care and who kept Jane closely confined at home. Then all at once a rich relative appeared and took over the care of the aunt. Jane was free to live her own life in her own way as she had been wanting to do for years. At last she was going to be happy."

"And was she?" I prompted, for Susan had paused in her story.

"Jane was not happy." Susan went on. "She was one of the most unhappy women I've ever met. She wanted the old aunt back. She wanted to keep on complaining about the old aunt and about her being tied down. You know how chronic complainers talk."

"Yes," I nodded, "It seems to be a human trait

not to value that which is, but to pass over it to that which we hope may be."

Just then Mary Mitchell, the village seamstress, came in to exchange a book. While Susan was busy behind her wooden barrier, I asked Miss Mary the same question that I had put to Susan.

"You've a good understanding of life, Miss Mary," I added, "and you see a lot of human nature in your business; perhaps you can enlighten me."

"Your question reminds me of John Reynolds," she smiled, glancing at Susan, who had exchanged the book and had rejoined us. "You'll remember John Reynolds, Susan. He was always wishing he could go to California. My! To hear him talk you'd think no place in the world was fit to live in but just California. Folks got tired of hearing him talk about it and wished he'd go to California. Sure enough, one day he got the chance to go, and he went around saying good-by to every one and telling us all how happy he was going to be."

"Yes?" I encouraged. "Was he?"

"My sakes, no!" Miss Mary laughed. "He was back inside of two months, and now he is going to be happy if he can only get his old home back."

We all laughed.

"What's the joke?" A sweet faced young woman who had been seated at a table across the room got up and joined our little group.

"No joke, really," I replied. "It's just that human nature has its humorous side." Then I explained to Rachel Deane the matter that was under discussion.

"Perhaps you can give us some light?" I suggested.

Rachel thought a minute, and then her face brightened. "I believe I can," she said. Then we all waited expectantly for what she would say. While Susan, Mary, and I are Truth students, we feel that Rachel has outstripped us in her understanding and application of Truth principles.

"At least I can tell you how it is with me," Rachel began. "When conditions used to seem unbearable to me or when anything caused me unhappiness, I regarded the condition or the circumstance as an obstacle in my path. I used to fret and struggle to get rid of the obstacle. Like Jane and John and many others I was always going to be happy—when the obstacle was removed ——"

"And now?" I prompted, for Rachel's voice had trailed off.

Rachel smiled. "Now I recognize conditions or circumstances for what they are."

"And what are they, Rachel?" Miss Mary asked.

"Not obstacles. Just calls to action. In any condition or circumstance there is some lesson or experience that I need. By recognizing all conditions or circumstances as experience I'm nearly always able to feel that I am happy now."

Rachel was called away just then, and Mary, Susan, and I exchanged glances.

"She's right," Susan spoke softly. "Rachel has answered your question, Honey, and I know that what she said about herself is true. Rachel is happy now."

TITHING

Tithing makes its greatest appeal to the sincere mind because of its spiritual significance. It is an unfailing source of spiritual power. True and constant obedience to this law will give as much spiritual development as will obedience to any other principle of the Gospel. . . It is impossible for a selfish soul to enter the kingdom of heaven. Paying an honest tithe is one of the very best means of overcoming these barriers to eternal happiness.—*Liahoma, The Elders' Journal.*

I bring you good tidings of great joy which shall be to all the people.—*Luke 2:10.*

THE SILENT UNITY IDEA

By AVERY HILLIS

EDITOR'S NOTE—The following article was written by one who for years has closely observed the work of Silent Unity (though not actively engaged in it). Many persons do not understand this work, even though they have received help by means of it. This article is presented in the hope that it will give a clearer understanding of the Silent Unity ministry.

MOST PERSONS of this day believe that Jesus Christ could heal; they accept without question the authenticity of the many accounts of healing that are related in the Bible. For some obscure reason, however, they are skeptical when any one claims to have been healed in the present day by the methods that Jesus and His co-workers used. The average man of today believes that divine healing *has been* possible; he apparently thinks that God has withdrawn the healing power from His children. Jesus taught otherwise, however.

The Master set forth His prophecy clearly: "And these signs shall accompany them that believe: in my name shall they cast out demons; . . . they shall lay hands on the sick, and they shall recover." Obviously He intended to make it plain that the healing power of the Father is available to humanity at all times. If we are going to accept His teaching, why not accept all of it—especially the most cheering part of it?

Advanced Truth students believe that God, being Principle, must work now just as He worked during Jesus Christ's ministry in the flesh. They base their work on the belief that Jesus' words were true; results justify their faith. The healing power of God *is* available now, just as it was when the Master in person was showing us how to heal.

After Jesus ascended into the heavens His fol-

lowers formed a prayer group. For some weeks they were "continually in the temple, blessing God"; then the Holy Spirit came upon them. The idea of engaging in group prayer is old. Group prayer has appeared, in various guises, in most of the great religions. The principle that harmoniously combined efforts are more effective than unassociated individual efforts is so well founded that nobody thinks of questioning it. The principle naturally applies to prayer.

Practice makes perfect. It is a matter of common observation that those who pray much establish within themselves a prayerful attitude, and an aptitude for learning about God. The prayer group in Unity School is called the Silent Unity department. The workers, now numbering nearly one hundred, have by continued prayer and practice gained knowledge and power in the ways of divine healing.

The work of Silent Unity is based on the omnipresent healing power of God. Jesus Christ used that same power; by His spoken word He directed it to those who needed help. Jesus told His disciples, "The words that I have spoken unto you are spirit, and are life." Silent Unity uses the Jesus Christ method of healing through prayer. In this connection it should be observed that affirmation and denial are forms of prayer.

The main object of the Silent Unity work is to teach people to help themselves by gaining a knowledge of the laws of God, the laws of the universe. Perfect adjustment of health, finances, and other affairs is involved in that work. Silent Unity, in fact, generally uses the word *healing* to denote adjustment of any inharmony. The routine work of teaching is done by means of letters, tracts, and the like. The expenses of the department are met by the voluntary offerings of those who have been helped by this ministry.

Following are quotations from a tract, "In-

structions," which Silent Unity sends to every one who asks for help:

True prayer does not consist of begging God for something, but it is a turning toward God and acknowledging Him as the source of all good. Prayer is fundamental in spiritual healing. Silently repeating statements of Truth is a form of prayer. "Concentration," "affirmation," "meditation," "holding the thought," "speaking the word," and "going into the silence," are terms meaning exactly the same as "prayer." Daily prayer is the open door to your highest good.

Prayer is continuous in Silent Unity; therefore you may unite with us in prayer at any time. . . .

There is no other helper than your own Lord, and He is within you.

Begin to think about God as permeating and penetrating every atom of your mind and your body. Seek God by turning your attention within, to the "secret place of the Most High," which is in your own soul. . . .

We do not work out your problems for you, nor is it our custom to give advice in personal matters. We pray that you may receive light, that in all your affairs you may be divinely guided into that which is the right thing for you to do. Keep your mind open and receptive to Spirit and learn to follow this leading as it is given. Our prayers joined with your prayers, and your faithful coöperation with us by daily study of this booklet, will help you to get this leading.

We do not pray for people to receive the multitude of things for which they ask; neither do we pray for specific results in personal matters. For example, we do not pray that a certain person may be influenced to buy a piece of property, or that some one may obtain a particular position that he may have in mind; nor do we pray that any one may fall in love with, or become engaged or married to, another. The real need of each person is wisdom, understanding, and good judgment, and it is for these that we pray. "With all thy getting get understanding."

By daily study, meditation, and prayer, you will develop understanding. . . . Think for yourself.

Our work is to awaken people to the absolute neces-

sity of constructive thinking and constructive speaking.

Your daily thoughts and words make all the conditions of your life; if you would change any of those conditions you must first change the character of your thoughts and words. This is the law which we help you to understand. This law is the *only* road to God and to permanent health, prosperity, and happiness. You can learn to govern your thoughts, you can learn to think constructively and to speak constructively, by faithful daily practice.

Whenever you feel that our prayers can be of assistance to you in getting a better understanding of God and His laws, or in learning self-mastery, do not hesitate to ask for our help.

Silent Unity sends out thoughts of healing, as a radio station broadcasts programs. A prayer goes out into the invisible substance of God and causes a movement that affects material conditions. A prayer of faith goes out into the invisible Spirit of God, asking and giving thanks for health, and a movement of health begins in a human body—perhaps in many human bodies.

The Bible contains many references to healing by this method. A centurion came to Jesus and asked healing for his servant, who was miles away. "But only say the word," he said to the Master, "and my servant shall be healed." Jesus spoke the word and the servant was healed. Psalms 107:19-20 runs thus:

"Then they cry unto Jehovah in their trouble,
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth *them* from their destructions."

Silent Unity sends forth the word that heals, even as Jesus did, through the indwelling Christ Spirit.

God is Spirit, or Mind; God is the Intelligence that permeates and directs every atom in the universe. The omnipresent Divine Mind transmits mental impulses, just as the ethers carry radio messages; therefore one person may, by his think-

ing, arouse another to consciousness of the healing power of God that is in himself.

Silent Unity receives letters, telephone calls, and telegrams from persons who ask help in adjusting matters of health, finances, and the like. Silent Unity workers pray individually over their work; also, healing meetings are held at certain times every day. At these meetings the workers first sit in the silence and realize the omnipresence of God; then they realize man's inherent divinity and send forth the word of healing. Those who are receptive to spiritual healing, who are asking for it and longing for it, receive healing. Some are healed instantly; others are healed slowly. Not all who ask the help of Silent Unity are healed. Such matters are governed by definite laws; persons who comply with those laws are healed. Incidentally, persons who have never even heard of Silent Unity may be healed through the words spoken by this organization. Spiritual receptivity is the chief essential to healing.

Some of the healings brought about through the ministry of Jesus Christ's followers in the present day are seemingly as remarkable as those recorded in Scripture. Truth students do not claim, however, that the work of healing involves any miracle. They understand that perfect health is man's natural estate and that it will manifest in him as soon as he lives in conformity with divine law. Everybody ought to have perfect health. Healing is the process of becoming attuned to the divine will. Health is the divinely natural state of living. When a person cuts his finger he expects the cut to heal—in time. Divine healing as practiced by Jesus Christ and His followers is simply an acceleration of the process of healing that is generally called normal. Healing occurs instantly when the unnatural obstructions that reside in the carnal man are removed.

In addition to the Silent Unity department proper, many thousands of volunteer workers

daily hold the healing and prospering thoughts that are formulated for the current month. The healing affirmations and prayers of this great body form a mighty spiritual force that is constantly adding impetus to the prayers of those who ask of God in faith. All persons who are striving to bring the kingdom of the heavens into expression upon the earth are cordially invited to add their prayers and their good thoughts to those of the thousands who are already engaged in the good work.

(The Healing and Prosperity thoughts for this month are to be found on pages 66 and 67.)

JUST NOW

Never mind about tomorrow—
It always is today;
Yesterday has vanished,
Wherever, none can say.

Each minute must be guarded—
Made worth the while, somehow;
There are no other moments,
It always is just now.

Just now is the hour that's golden,
The moment to defend.
Just now is without beginning;
Just now can never end.

Then never mind tomorrow—
'Tis today you must endow
With all that's true and noble,
And the time for this is now!

—*Selected.*

Being happy is your greatest contribution to the world.

Happy people are the real philanthropists.

—*Aaron Wirpel.*

HEALTH AND PROSPERITY

By MARGUERITE F. RICH

EVERY THOUGHT of love, of gratitude, of faith, of Truth, of good, aids the healing or the prospering process; therefore one's spiritual progress depends largely on the number of hours out of the twenty-four that one is actually thinking definite thoughts of thankfulness, of love, of forgiveness, and of trust.

The quality of our consciousness determines the condition of our bodies, our environment, and our affairs. By deliberately practicing the substitution of constructive thoughts for negative ones, we unconsciously form the habit of true thinking, and gradually, as thoughts of Truth and love replace all thoughts unlike themselves, our consciousness improves.

We may cancel thoughts of complaint or of self-pity by substituting a definite expression of thankfulness for any one of the thousands of good things that we are now actually enjoying, but are taking too much for granted.

If feelings of criticism, condemnation, or resentment slip into our minds, we can neutralize them by uttering prayers for those who seem to be destroying our peace of mind, blocking our progress, or depriving us of some material good—a prayer that those persons may have the light of Truth, the love, the faith, and all the other good that we desire for ourselves.

Thoughts of fear for our own safety and well-being and for the welfare of those whom we love may be replaced by thoughts of faith, perhaps by some verse of Scripture, anything tending to renew our trust in the protecting Presence, which is all wisdom, power, and love.

THE JOY OF THE LORD

By FRANCES W. FOULKS

THERE IS within me a joyous song ever singing to me. When I retire from the outer, go deep within, shut out the world and its noise, and still my own thoughts, the song becomes clear to me. It outsings the humdrum and discord of worldly events, circumstances, and conditions. It sings so joyously that it drowns out human railing and grumbling, words spoken from downward visioning. It puts me so in rapport with the ecstasy of its notes that my whole being becomes attuned to the perfect harmony of the Infinite. When I enter the holy sanctuary of my soul and listen, the song fills me and thrills me, and I am lifted up to its plane, a plane on which there is no strife, no weariness, no failure, no disease, or no lack.

It is a song of joy unspeakable that sings in my soul. It holds such gladness that to catch even the lilt of its tones refreshes and restores me. As I listen, every part of me sings its melody, rejoices with the Singer of the song. As I listen, there is not a cell of my body but is aroused, awakened, and attuned, not an organ but responds and enters into the harmony of perfect functioning. The joyful rhythm pulses through my veins and arteries purifying the life stream, tunes my heart to beat in unison with the great heart of God, breathes in and out my lungs with the cleansing and renewing God breath. I become so illumined by the song, as I listen to its glad notes, that it creates in me a joy and a harmony that radiate from me to others along the way, until they too seek to hear the joyous melody that sings in their own hearts.

From whence comes this joyous song? Hearken, beloved, to the song that is within your own soul, singing there its gladness, and you will

know. The song within you and within me is the same, for it comes to us from the Most High, from whom we came and toward whom we are journeying. Down through the ages this song has been joyously singing in your soul and in mine, and it will continue its glad refrain until we form a conscious union with the Singer.

This song within us—there even when we are not conscious of its singing—has drawn us out of many waters, has lightened many heavy loads, has guided us through many wildernesses, has encouraged us to climb to mountain tops, and has sung to us in glad commendation when we have reached our goal.

One by one I am dropping the shackles of sorrow for the gladness of the song; bit by bit I am finding the joy of the Lord indwelling omnipotent in His song; moment by moment I am learning to sing the song as He sings it for I am coming face to face, heart to heart, and hand in hand with the Singer.

O Singer in my soul, let me never lose Thee, lose Thy gladness, lose Thy harmony, lose Thy love. Let me hear Thy song when temptation is near; let me listen until I am lifted far above temptation into Thy realm of strength and power. Let me sing with Thee when discouraged or doubt-ridden, until Thy joy gives me the courage and the faith that ever fill Thy song. I would sing with Thee when failure threatens—sing until all that is weak in me is raised by the glad refrain and becomes a mighty power for success. I would sing with Thee, O Singer, when pain tries to hold me—sing cheerfully, sing happily, until my flesh responds to the song and is made to rejoice in its spiritual wholeness. I would sing with Thee in times of lack and limitation, sing in joy until the very substance of Thy storehouse pours out in overflowing gladness upon me. In times of weakness of mind or body, I would sing Thy song with Thee, until I rise strong in the joy of my Lord.

LESSONS IN TRUTH

By H. EMILIE CADY

DEFINITION OF TERMS USED IN METAPHYSICAL TEACHINGS

Sixth Lesson

ONE OF the greatest beauties of the Sermon on the Mount is the perfectly childlike simplicity of its language. Every child, every grown person, be he ever so illiterate, if he can read at all can understand it. Not a word in it requires the use of a dictionary; not a sentence in it that does not tell the way so plainly that a "wayfarer though a fool may not err therein." And yet the Nazarene was the fullest, most complete manifestation of the one Mind that ever lived; that is to say, more of the wisdom which is God came forth through Him into visibility than through any one else who has ever lived. The more any person manifests the true wisdom, which is God, the more simple are his ways of thinking and acting; the more simple are the words through which he expresses his ideas. The greater the truth to be expressed, the more simply can it (and should it) be clothed.

Emerson said, "Converse with a mind that is grandly simple, and all literature [high-sounding sentences to convey ideas] looks like mere word catching."

In the metaphysical literature of today a good many terms are used that are very confusing to those who have not taken a consecutive course of lessons on the subject. It seems to me wise to give just here a clear, simple explanation of certain words frequently used, so that even the most unlearned may read understandingly.

You will often see the words, "thought transference." This simply means the sending of thought from one person's mind to another with-

out using either written or audibly spoken words. There was a time when, in order to communicate with any one not in our presence, our thoughts had to be laboriously written down on paper and carried from one to another. Then, in the progress of things, came a time when Spirit within a certain man revealed to the intellect of that man that a subtle fluid called "electricity," which was not tangible, which could neither be seen nor handled, could be used to convey a message from point to point if it only had a connecting wire between the two points on which to run, with proper batteries at each end of the wire to keep up the supply of electricity.

More recently, scientific people are learning that they can dispense with the batteries and the connecting wire between two points, and can so project the silent thought of their own minds out through space to another mind, that the latter can inwardly hear or receive the message; as we say, the other mind "catches the thought." It is a sort of mental telegraphy, and is called telepathy.

You have no moral right to use the power of thought transference in order to cause any one to carry out any plan that you may make for that one. You may think your neighbor rich, and may silently send him thoughts to give something to some good cause in which you are interested, or to some poor person, justifying yourself by saying: "This is not selfish; I do not want him to give to me, and it must be right for me to help others." You may feel justified in silently sending your thought into another one's mind to cause him to go to prayer meeting, or some other good place, because you desire him to lead a moral, upright life. Beware how you use this power of thought transference on your neighbor for any such specific purpose, though it may seem to your mortal mind as though the thing you want him to do is the only right thing for him. You cannot know, for only Spirit within a man can know for him. You have

no right to interpose yourself between him and God in his own soul; no right to steal silently into the inner portals of his being, to turn him one way or another. If you do so, remember that the wrong you thus do another will invariably react on yourself.

You have a right to use the law of thought transference on another only to call out the divine self of him, saying to him silently something like this: *"God lives in you; He guides all your actions; He leads you where He would have you go; He works in you to will and to do whatsoever He would have you to do,"* and so forth. Then let the external manifestation be what it will, believing that it is just what God would have it for the present, even if it is exactly the opposite of what you have planned.

Another term often used, and not always clearly understood, is "chemicalization."

Did you ever put soda into sour milk, cider, or other acid fluid and witness the agitation or excited action which takes place? One of the substances neutralizes the other, and something better results from the action.

This is a good illustration of what takes place sometimes in the minds and bodies of people. Suppose one has lived in wrong thought, and molded his body by wrong thought for years, until, as you might say, he has become solidified in that wrong belief. You introduce Truth to him by strong denials and affirmations, as has been taught. The very newness of it (and because it is Truth) creates, the first few days, new hope, new joy, and health. After a little time a sort of mental ferment or agitation takes place. He is likely to feel very nervous and frightened, away down in the depths of himself. If he ever has been sick, he will begin to feel the old diseases; if he has been morally bad, the old desires and habits will take possession of him with new force; if he has been holding denials and affirmations about

business affairs until they have looked hopeful, all at once they will collapse and seem darker and more hopeless than ever. All the new beliefs which lifted him into a new world for a few days seem failures, and he seems on the very verge of breaking up generally.

What has happened? Simply this: There has been a clash between the old condition—which was based on falsehood, fear, and wrong ways of thinking—and the new thought, or Truth, entering into him. The old mortal is kicking vigorously against Truth. He has a feeling of discouragement or fear—a feeling such as one would have if caught at something disreputable. He should not be frightened. That which he feels is, on the mental plane, an excitement and agitation similar to that which was seen on the material plane in the chemical action between the alkali and the acid, and something higher and better always results.

This agitation does not take place with every one, but is most likely to occur with those who have been most fixed, and, as it were, solidified in the old beliefs. Such people break up with more resistance. Those who are not very settled in their convictions are more malleable mentally and physically, and are not so likely to chemicalize. Vigorous use of denials is also more likely to produce chemicalization than is the use of affirmations. There is always less resistance by the mortal when it is gently led into Truth than when its errors are directly and vigorously combated. Should you find yourself at any time in this state of internal excitement with aggravation of old, bad conditions, it needs only that you constantly affirm, "*There is nothing to fear, absolutely nothing to fear; perfect love reigns, and all is good; peace, be still,*" and so forth, and very soon the brighter conditions will appear, and you will find yourself on a much higher plane than you have ever been on before.

Do not be afraid of the word (or the condition) "chemicalization," as many have been, for truly there is nothing in it to fear.

The words "personality" and "individuality" are two words that present clearly distinct meanings to the trained mind, but to the untrained mind they are often used interchangeably and apart from their real meanings.

"Personality" applies to the mortal part of you—the mortal mind, the person, the external. It belongs to the region governed by the intellect. Your personality may be agreeable or disagreeable to others. When you say that you dislike any one, you mean that you dislike his personality —that exterior something that presents itself to us from the outside of any one. It is the outer, changeable man, in contradistinction to the inner, or real, man.

"Individuality" is the term used to denote the real man. The more God comes into visibility through a person the more individualized he becomes. By this I do not mean that one's individuality is greater when one is more religious. Remember, God is wisdom, intelligence, love, power. The more pronounced the manner in which any one of these qualities—or all of them—comes forth into visibility through a man, the greater his individuality.

Emerson was a man of large individuality, but small personality. He was grandly simple. He was of a shrinking, retiring nature (or personality). But just in proportion as the mortal of him was willing to retire and be thought little of, did the immortal, the God in him, shine forth in greater degree.

John the Baptist, who represents personality or the mortal, said in speaking of Jesus, who represents individuality, or the divine, "He must increase, but I must decrease."

One's individuality is that part of one that never changes its identity. It is that which dis-

tinguishes one person from another. One's personality may become like that of others with whom one associates. Individuality never changes.

Do not confound the terms. One may have an aggressive, pronounced personality, or external man, which will, for a time, fight its way through obstacles and gain its point. But a pronounced individuality never battles; it is never puffed up; it is never governed by likes and dislikes and never causes them in others; it is God come forth in greater degree through the soul of man, and all mere personality instinctively bends the knee before it in recognition of its superiority.

We cultivate individuality by listening to the voice down deep within our own souls, and boldly following it, even if it does make us differ from others, as it surely will. We cultivate personality, in which live pride, fear of criticism, and all manner of selfishness, by listening to the voices outside ourselves and by being governed by selfish motives, instead of by the highest within us. Seek always to cultivate, or to bring into visibility, individuality, but never personality. In proportion as one increases, the other must decrease.

Whenever we fear man, or shrink before him, it is because his personality, being the stronger, overcomes ours. Many timid souls go through life always feeling that they are inefficient, that others are wiser or better than they. They dread to meet a positive, conceited person; and when in the presence of such a one, they are laid low, just as a field of tall wheat is, after a fierce windstorm has swept across it. They feel as though they would like to get out of sight forever.

All this, dear timid ones, is not because your fellow really is wiser or better than you, but because his personality—the external, mortal man—is stronger than yours. You never have a similar feeling in the presence of strong individuality. Individuality in another not only produces in you

an admiration for its superiority, but it also gives you, when you are in its presence, a strange new sense of your own inherent possibilities, a sense that is full of exhilaration and comfort and encouragement to you. This is because a pronounced individuality simply means more of God come forth into visibility through a person, and by some mental process it has power to call forth more of God through you.

If you want to know how to avoid being overcome and thrown off your feet by the strong personality of others, I will tell you:

Always remember that personality is of the mortal and individuality is of God. Silently affirm your own individuality, your oneness with God, and your superiority to personality. Can God fear any person?

If you are naturally inclined to be timid or shrinking, practice of the following will help you overcome it: As you walk down the street and see any one coming toward you, even a stranger to you, silently affirm such words as: *"I am a part of God in visibility; I am one with the Father; this person has no power over me, for I am superior to all personality."* Cultivate this habit of thinking and affirming whenever you approach any person, and you will soon find that no personality, however strong and aggressive, has the power to throw you out of the most perfect poise. You will be self-possessed because God-possessed.

Some years ago I found myself under a sense of bondage to a strong, aggressive personality with whom, externally, I had been quite intimately associated for several months. I seemed to see things through another's eyes; and while I was more than half conscious of this, yet I could not seem to throw it off. This personality was able, with a very few words, to make me feel as if all that I said or did was a mistake, and that I was a most miserable failure. I was always utterly dis-

couraged after being in this presence, and felt that I had no ability to accomplish anything.

After vainly trying for weeks to free myself, one day I was walking along the street, with a most intense desire and determination to be free. Many times before, I had affirmed that this personality could not affect or overcome me, but with no effect. This day I struck out farther and declared (silently, of course), "There is no such personality in the universe as this one," affirming it again and again many times. After a few moments I began to feel wondrously lifted, and as if chains were dropping off. Then the voice within me urged me on a step farther to say, *"There is no personality in the universe; there is nothing but God."* After a short time spent in vigorously using these words, I seemed to break every fetter, and step out absolutely free. From that day to this, without further effort, I have been as free from any influence of that personality as though it had never existed.

If at any time the lesser affirmation of Truth fails to free you from the influence of other minds, try this more sweeping one, *"There is no personality in the universe; there is nothing but God,"* and you are bound to be made free.

The more you learn to act from the voice within your own soul, the stronger and more pronounced will be individuality in you.

If inclined to wilt before strong personalities, or mortal minds, always remember that, as Emerson puts it, "The soul [God] had need of such an organ as I." Since God has need of you, through whom, in some special manner, to manifest Himself—some manner for which He cannot use any other organ—what need have you to quail before any mere person, no matter how important he may feel himself to be?

However humble your place in life, however unknown to the world you may be, however small your capabilities may seem at present to you, you

are just as much a necessity to God in His efforts to get Himself into visibility as is the most brilliant intellect, the most thoroughly cultured person in the world. Remember this always, and act from the highest within you.

(The seventh lesson will appear in July *Unity*.)

One thing which is often difficult to perceive and accept is that God gives ideas only. We pray for this, that, and the other thing, and are impatient when they do not immediately manifest. True, the manifestation may be instantaneous—if the realization is sufficiently keen, it will be—but the work of "establishing" our hearts is one we frequently have to do. Marvelous are the hitherto unknown depths of our nature which we explore during the waiting or establishing time, and equally marvelous are the ideas we receive and expectantly await. "Eye hath not seen nor ear heard" the good in store for us, and this realization aids us in patient waiting for clearer and greater ideas of good than we have had.—*Scientific Christian Training.*

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SUNDAY

11:00—12:30 p. m.—Unity Services.....*Charles Fillmore*
2:30— 3:30 p. m.—Unity Services.....*Harvey E. Best*
8:00— 9:15 p. m.—Grand Ave. M. E. Church....
..... *Dr. I. M. Hargett*
10:00—11:00 p. m.—Unity Services.....*Francis J. Gable*

WEDNESDAY

10:30—11:45 p. m.—Organ Recital—talk by *Charles Fillmore*

THURSDAY

6:00— 7:00 p. m.—Unity Band—*Wee Wisdom* Story Lady—*Youth* Players—Poet's Work Shop
9:00— 9:30 p. m.—Concert .....*Unity Band*

FRIDAY

9:00— 9:45 p. m.—Concert .....*Unity Orchestra*

DAILY

11:00 a. m.—Daily (except Sundays)—"God's Half Hour"

+ THE HOME +

DO YOU FIGHT OVER YOUR FOOD

By WRIGHT FIELD

DO YOU FIGHT over your food? One might consider this a queer question to ask a civilized person. "Only animals," you may say, "or savages, fight over their food."

No, you are not quite right. Incredible as it seems, man, who fought over the bone that he was gnawing several ages ago, today frequently quarrels over his salads, vegetables, and complicated desserts.

He may not use his fists or his nails, nor hit his opponent over the head with a bone, as he did in that groping age of ignorance, but he uses a deadlier weapon, the tongue, which the Scriptures warn us to be very careful how we wield. Often, when he gets up from his damask covered table, all unconscious of the harm that he has done, he may have wounded not only his opponent, but himself, in a rather vital spot, the stomach. By his quarreling, his strenuous arguing, sometimes by the mere passive act of preserving an antagonistic or wounded silence, he has made it unlikely that the delicious and wholesome food of which he and the others at his board have partaken will be properly digested. He has lessened the probability that the food will do the work that it is intended to do—nourish, stimulate, and feed bone, blood, and tissue. A merry heart will do more to aid digestion and assimilation than will tons of medicine. Nowhere else is a smile or a harmless joke of such inestimable value as at the table!

When we know what a wave of hatred or fear does to the system—how it sends a surge of poison

all through the blood and in extreme cases causes a suspension of the normal activities of the heart, lungs, liver, and so forth—we can easily see how inharmony at the table will disturb the digestive processes. For instance, in many cases embarrassment becomes agony. In no other place is embarrassment more distressing than at the table, especially if strangers are present. At no other time is its effect so poignant as in childhood or adolescence.

Often when children are at this period of life, older persons seem to have the unfortunate urge to scold, nag, or tease them. The youngsters eat in sullen silence or open resentfulness. Sometimes they throw down knife, fork, and napkin, and bolt from the table hungry, rather than endure the ordeal that is daily inflicted upon them by those who truly love them and are sure that they have the children's best interests at heart. If it is advisable to call a young person's attention to some fault in his eating, some breach of table manners (in this case, as in most others, a good example is far more effective than verbal coaching), the time to do it is not while he is eating but between meals. As for his other failings, there can be little excuse for mentioning them at a time when to do so may interfere with the processes of digestion.

The way to begin right is to begin now! The very next time that you sit at the table with your family, forget everything but that you wish to rebuild your body with the good food that your heavenly Father has provided and loving hands have prepared. Contribute your share of smiles and pleasant conversation, merry sallies, harmless jokes—anything that will help to put the family in a good humor and to keep them so. If you are an older member of the family, never mind if Sonny rests his elbows on the table and seems rather to gobble his food. Remember that he is a hungry boy, who is in a hurry to get out

for another game of ball. Later you can point out to him the danger of his bolting his meal and tell him that it would look more manly in him to sit up straight at table, like Father. For the good of all concerned, forget every unpleasant thing that you have heard, read, or seen. Do not discuss the crime, scandal, or sensation that is featured on the front page of the average newspaper. Of course, the discussion of such things is a negative practice that should never be indulged in by a Truth student at any time, but it should be particularly avoided by all persons at meal time. Neither should weighty family problems be brought up for discussion at such a time, for the mind should never be called on to do strenuous thinking or to decide serious questions while, or shortly after, one is eating. Some one has said that the stomach "is a jealous organ"; it wants the serious attention of the subconscious mind while it is digesting food.

If you are one who prepares and serves food, why not give constructive thought to preparing the meals that mean so much to your family of loved ones? It is a lovely thought to lay a rose by each plate, but it is a better one to say, as you mix biscuits: *"I am making wholesome bread that will be good for every member of the family. The Spirit of life blesses and permeates this bread, so that it will strengthen every one who partakes of it."* While you are chopping vegetables for a salad, think of the ruby tomato and the gay green lettuce as adding vitamins to the children's growing bodies, putting roses in their cheeks, brightening their eyes. Bless all your food as you handle it. There is a law that governs the vitalizing or the devitalizing of food. Remember that you radiate certain forces and that whatever you touch is to some degree affected by your radiation. With love and good cheer bless the food and those who are to partake of it, if you wish it to be of the utmost benefit to them. By the time that you

have done all this and greeted happily your family as they gather around the board, you will be in a state of mind far removed from criticism, nagging, and faultfinding. Bless your food as you eat it. Have kindly feeling toward it; expect it to nourish and stimulate your body; expect the best of it, and it will respond, to a marked degree. There is life in food; if there were not, it would be unfit for your consumption. When you bless your food you are appealing to this life, and it will respond. All life is one life, God.

By breathing consciously we can take in a greater quantity of the God life than we ordinarily receive from the atmosphere, and thus build up our energy by causing an increased inflow of life and vitality. I believe that by eating consciously, in pleasant surroundings, and by willing that the food be assimilated in our systems and used for the good of our bodies, for life, health, youth, we can receive from it increased nourishment. To refrain from bolting food to the accompaniment of negative conversation or sullen silence will pay big returns.

Let us be happy at our meals; every meal should be a small festivity. If Mother smiled and Father joked, when the little folk and the older ones came to the table, little grievances would soon be forgotten. It is marvelous how much a joyous laugh, a happy word, a harmless joke, or a merry tale will do to a roomful of sulks. When you tactfully pass a cheery word on to your neighbor, he laughs with you, and in a moment the depressing topic that some one mentioned when you sat down sinks into a sea of oblivion, perhaps forever. Mention something amusing that you saw during the day, a bit of cheerful news, the play that you saw last night, a good book that you are reading, how you fell into the creek on your vacation trip—anything cheerful that will start the ball rolling toward the goal of a happy meal. The "sauce of contentment" is as important as the

sauce of a good appetite, and in a discontented, critical, gloomy atmosphere the best appetite will fail to accomplish that whereunto it was sent.

When you have observed the effect that a cheerful word or a merry quip has on a roomful of tired or embarrassed persons you will begin to sense that it is really easy to lift oneself and others out of fear, worry, depression, and other undesirable emotions into peace, hope, and happiness.

REJOICE

By PHILIP C. GERMOND

Dear child, thou needst not seek to know
Each step thou must tomorrow take;
Rejoice! 'Tis done!
Just live today for His dear sake.

Trust love the way to show; press on!
Just do the good thou canst today.
Rejoice! 'Tis done!
'Twill all unfold—the Father's way.

JOY

Christianity is a religion of joy. The true Christian is ever joyous. He may not always be gay. He may at times be solemn, but he is never long-faced. Always in his heart abides an unquenchable joy—a quiet, serene, yet potent, realization that the Christ dwells in him.

"Joy" is the theme of this issue of *Unity*. We offer you the following Bible references as aids to your attaining a consciousness of eternal joy: Deut. 12:18; Psalms 5:11; 9:2; 13:15; 28:7; 32:11; Isa. 44:23; 51:11; Matt. 5:11, 12; 25:21; Mark 6:50; Luke 1:47; 2:10; 6:21; 15:10; John 13:17; 15:11; 16:20-22; Acts 13:52; Rom. 15:13; Phil. 4:4.

TEACH ME, O GOD

Words by
BETH HINDS

Music by
GEO. MARKS EVANS
Mus. Bac.

1. Teach me, O God, to cleanse my heart,
2. Let my life shine, that all may see
3. Not that my soul may gain re - ward,

Make pure my mind in ev - 'ry part,
Thy im - age man - i - fest in me.
Not that my path may be less hard,

And let my ev - 'ry word ex - press
Let me ex - press through ev - 'ry deed
But that Thy light shall bright - ly shine—

Thy love and joy and ten - der - ness.
The sweet com-pas - sion of Thy creed—
To Thee the praise, the glo - ry Thine!

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 9, JUNE 2, 1929.

Unity Subject—*The Result of Negative Words.*

International Subject—*Later Experiences of Jeremiah.*—Jer. 38:4-13.

The following texts may be studied in connection with this lesson: Jer. 20:1-6; 37:1—38:28; 43:1-7.

4. Then the princes said unto the king, Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5. And Zedekiah the king said, Behold, he is in your hand; for the king is not he that can do anything against you.

6. Then took they Jeremiah, and cast him into the dungeon of Malchijah the king's son, that was in the court of the guard: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; and Jeremiah sank in the mire.

7. Now when Ebed-melech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the dungeon (the king then sitting in the gate of Benjamin),

8. Ebed-melech went forth out of the king's house, and spake to the king, saying,

9. My lord the king, these men have done evil in

all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die in the place where he is, because of the famine; for there is no more bread in the city.

10. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence rags and worn-out garments, and let them down by cords into the dungeon to Jeremiah.

12. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these rags and worn-out garments under thine armholes under the cords. And Jeremiah did so.

13. So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

GOLDEN TEXT—*Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.*—Matt. 5:11.

SILENT PRAYER—*I am not fearful nor condemnatory, for I know that God is mighty to deliver and to save.*

Jeremiah has been called the melancholy prophet because his message seems to have been one of woes and tears. He saw the evil of the time, and he foresaw the destruction that this evil was bringing on the Jews.

The world was dark and gloomy to him. He seemed to see so much of desolation and so little of the bright side of life that he preached desolation almost continually. His warnings were not heeded; they were very unpopular. He was sincere and wanted to help the people, but evidently he did not know the power of constructive words. His spiritual sight was seldom strong enough to pierce through dark appearances and to see God's love and mercy, the reality.

No doubt he could have helped his people more

if he had trusted more in the love of Jehovah. To him, Jehovah was an angry God, who was inflicting His vengeance on the people because of their sins. Jeremiah believed in sin and seemed to glory in the punishment of sin.

Jesus Christ revealed the true character of God, that of a loving father, caring for all His children and healing their diseases.

God's love and goodness are manifest to us when we have absolute faith in Him as the only reality. We cannot judge Him by our dark experiences. Jeremiah was let down into a dungeon and was left to starve, because of his negative teachings. A negative state of mind, even though it may be conscientious and religious, will pull the body down into exhaustion and illness.

The natural forces, represented by the Ethiopian servant, will pull the body out again, after a time, if given opportunity. These forces are doing constructive work in body building constantly, and will repair the damage done by destructive thought and dissipation. But there is a limit to their endurance. If they are continually abused, finally they will give up and cease their work.

God has placed the stamp of perfection upon the spirit of man. This stimulates the natural forces of the body, urging them on toward perfection. They are willing to coöperate with man in manifesting a perfect body, but man hinders them by his disobedience and unbelief.

Sorrowful words and thoughts are destructive to health and happiness. Critical words and thoughts are also destructive to health and happiness.

People who are continually looking for something evil to happen are very unpopular. They actually bring evil upon themselves by their belief in the reality of evil. We find what we look for. A cancer specialist often dies of cancer. We need to study health and happiness, not disease

and sorrow. God is life, love, wisdom, and harmony. God does not know death, hate, ignorance, and discord. Shall we ally ourselves with God or with ignorant imaginings?

Let us fearlessly speak encouragement, happiness, freedom, and life, no matter what the appearances may be.

QUESTIONS

1. What was Jeremiah's strength? What was his weakness?

2. When are God's love and goodness manifest to us?

3. What will a negative state of mind do to the body?

4. How can we coöperate with the natural forces of the body?

5. How can we change appearances which we do not like?

LESSON 10, JUNE 9, 1929.

Unity Subject—*True Quickening and Dominion.*

International Subject—*The Story of the Rechabites.* (Temperance Lesson.)—Jer. 35:5-11.

Jeremiah 35:1-4, 12-19 may also be studied in connection with this lesson.

5. And I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said unto them, Drink ye wine.

6. But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever:

7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn.

8. And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters;

9. Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem.

GOLDEN TEXT—*We will drink no wine.*—Jer. 35:6.

SILENT PRAYER—*I do all to the glory of God; in all that I eat, drink, and do, I acknowledge the presence of Spirit and my own Christ dominion.*

Characters and places in this lesson represent positive spiritual ideas such as exalted praise, mercy, God's light, God-impelled, God-healed, God-established, work of God. When man is exalted in the light of God, when he is impelled by Spirit, and when he realizes the healing of God, even when he feels established in the work of God, there is great necessity to prove his spiritual stability (ability to maintain a spiritual ideal in the presence of any condition). He is, therefore, put to the test and invited to avail himself of false stimulants.

Tests are often looked on as temptations, but to one who is established in divine ideals they are not temptations but opportunities to prove one's strength. In the face of these tests strength and stability are developed.

The plant that grows in a hothouse may be very beautiful, but it is always frail and incapable of withstanding the activity of nature's elements. Plants and men developed in carefully protected environments easily succumb to adversity. Compare the hothouse plant with the great forest trees that have spent their entire existence out in the open, in the face of the forces of nature. Strong winds have but caused them to send their

roots deeper into the earth, cold has but caused them to be more hardy and rugged, while the weight of much snow and ice has but strengthened them until they have developed into giants of the forest. This simile reveals the great underlying reason for the teaching that we should be in the world but not of it. Man was given dominion over the fowls of the air (thoughts in the mind) and over the beasts of the field (forces in the body).

That we become more and more dependent on the things on which we rely has not been generally taken into consideration. By the use of false stimulants (external elements introduced into man's being, which excite activity not characteristic of his natural state) we become dependent on them, and fail to receive the full benefit of the quickening forces of the inner life energy (the natural activities of a spiritual consciousness that give renewed vitality to the whole being, and at the same time make the cellular structure of the body more alive). The reaction of a false stimulant is retarded action, and the ultimate effect is to crystallize and preserve old states of consciousness. However, the one who realizes the power of Spirit does not refrain from false stimulants through compulsion or fear, but from choice. He values the quickening influences of his own inner forces, just as a strong man values the power of his own strong muscles and refrains from anything that in any way weakens them. The quickening that comes of Spirit enlivens the whole man and renews mind and body, and instead of living in a crystallized (fixed, unresponsive) body the Spirit-quickened individual lives in a body that is being renewed constantly.

The Rechabites' being commanded to live in tents instead of houses symbolizes the progressive spiritual man who never allows his ideas to become crystallized, fixed, or final, but who sees to it that they are amenable to new revelations and

expressions. Spiritual progress is readily made when a man is free from fixed or rigid ideas. This does not mean that he is to have an unstable consciousness. He is stable because he is established in the one infinite Principle, and his determination is that his life shall be a constant progression toward higher, spiritual standards. He is always at home in the consciousness of ever present Spirit, which continually unfolds in him with new ideals of expression. Therefore, the edict of the Lord is that Jonadab (God-impelled), the son of Rechab (horseman, or power), "shall not want a man to stand before me for ever" (verse 19). The God-impelled, son of power, shall never lose the consciousness of the divine presence. It is through false stimulants that the vision of the soul is impaired; he who is subject to the divine inspiration and guidance lives with an ever increasing vision of his oneness with the Infinite.

QUESTIONS

1. What benefit comes to spiritual man in meeting tests?
2. What is the result of using false stimulants?
3. Why does the spiritual man not rely upon false stimulants?
4. What does the command to the Rechabites that they should dwell in tents mean to the individual? Does this tend to an unstable state of consciousness? Explain.
5. Explain the meaning of the statement that Jonadab "shall not want a man to stand before me for ever."

LESSON 11, JUNE 16, 1929.

Unity Subject—*Protecting our Spiritual Ideals.*

International Subject—*Judah Taken Captive.*
—II Kings 25:1-12.

II Kings 25:13-21 may also be studied in connection with this lesson.

1. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about.

2. So the city was besieged unto the eleventh year of king Zedekiah.

3. On the ninth day of the *fourth* month the famine was sore in the city, so that there was no bread for the people of the land.

4. Then a breach was made in the city, and all the men of war *fled* by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city round about); and *the king* went by the way of the Arabah.

5. But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him.

6. Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgment upon him.

7. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon.

8. Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem.

9. And he burnt the house of Jehovah, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire.

10. And all the army of the Chaldeans, that were *with* the captain of the guard, brake down the walls of Jerusalem round about.

11. And the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive.

12. But the captain of the guard left of the poorest of the land to be vinedressers and husbandmen.

GOLDEN TEXT—

Righteousness exalteth a nation;
But sin is a reproach to any people.
—Prov. 14:34.

SILENT PRAYER—*My trust is in God.*

Back of physical man is an idea. This idea is in God mind. God created man in His own image and likeness, a perfect spiritual being.

The perfect man idea is held in God mind much as an individual holds an idea in his consciousness. The man idea found expression in physical man, and physical man has freedom of will and freedom of thought.

God (Divine Mind) continually holds the perfect ideal before every man, but every man is not discerning enough to see this ideal in its perfection. Every man feels the divine urge, however, and, whether he realizes it or not, he continually is striving to copy the divine ideal. The small boy in school tries to copy the perfect letters formed by the writing master and makes crude characters that in some respects resemble the original copy. So do men try to copy the perfect man.

In a sense, man is also a creator. Since to create is to originate, in a truer sense God is the one creator; but man is a co-worker with Him in bringing into manifestation that which God—Divine Mind—first has conceived or originated. Man's thoughts are the tools by which he shapes his character, his body, and his affairs.

As man realizes the nature of his true sonship he becomes more Godlike. His realization of sonship shows forth in greater realization and expression of love, life, harmony, happiness, and wisdom.

Man seems to have a dual nature. Sometimes he thinks of himself as a child of God, and sometimes he thinks of himself as a child of flesh. When he turns his mind Godward he knows the

reality of Spirit. Then he masters mere things by the spiritual law, which transcends materiality. When he acts on the idea that he is a physical being apart from God, he becomes involved in the labyrinth of appearances, and he becomes subject to discordant ideas that he calls evil. The false and the true states of consciousness in him are continually warring against each other. The Bible, in symbols, tells of this struggle.

In today's lesson we find a warning of what may happen to the spiritual ideals that we have cultivated, when we allow our attention to become wholly taken up with the intellectual, psychical, and physical.

Jerusalem means the habitation of peace; Judah means praise; Zedekiah means justice of Jehovah; Jericho means place of fragrance. Here we have a group of spiritual ideals. Contrast them with the group that overcame them: Babylon means confusion; Nebuchadnezzar means may Nebo protect—Nebo was a god of learning; Nebuzaradan means chief whom Nebo favors; Chaldees signify psychic thoughts (not spiritual).

The king of Judah represents the will, although his name, Zedekiah, signifies justice of God. Zedekiah turned his life away from God and directed it into the maze of selfish living and thinking. He trusted in the wisdom of men and in the idols made by men. He put his trust in Egypt for deliverance, instead of in God.

When faith is placed in the power of material things, the finer spiritual ideals of the mind are weakened. Spiritual consciousness is necessary to the well-being and happiness of the race.

Many persons today are suffering sorrow and inharmony of all kinds because they are trying to build a foundation upon the changing things that appear instead of upon unchanging principle.

Man is not happy unless he is making progress. The only true progress is the putting on of the perfect spiritual ideal.

QUESTIONS

1. In reality, what is man?
2. Why does man continually try to progress?
3. What is man's part in creation?
4. Explain man's seeming dual nature.
5. How must we protect our spiritual ideals?
6. What is the only true progress?

LESSON 12, JUNE 23, 1929.

Unity Subject—*Praise: Its Place in Demonstration.*

International Subject—*A Psalm of Praise.* —Psalms 103:1-13.

Psalms 103:14-22 may also be studied in connection with this lesson.

1. Bless Jehovah, O my soul;
   And all that is within me, *bless* his holy name.
2. Bless Jehovah, O my soul,
   And forget not all his benefits:
3. Who forgiveth all thine iniquities;
   Who healeth all thy diseases;
4. Who redeemeth thy life from destruction;
   Who crowneth thee with lovingkindness and tender mercies;
5. Who satisfieth thy desire with good things,
   So that thy youth is renewed like the eagle.
6. Jehovah executeth righteous acts,
   And judgments for all that are oppressed.
7. He made known his ways unto Moses,
   His doings unto the children of Israel.
8. Jehovah is merciful and gracious,
   Slow to anger, and abundant in lovingkindness.
9. He will not always chide;
   Neither will he keep *his anger* for ever.
10. He hath not dealt with us after our sins,
    Nor rewarded us after our iniquities.
11. For as the heavens are high above the earth,
    So great is his lovingkindness toward them that fear him.
12. As far as the east is from the west,
    So far hath he removed our transgressions from us.

13. Like as a father pitieth his children,
So Jehovah pitieth them that fear him.

GOLDEN TEXT—*Bless Jehovah, O my soul.* —Psalms 103:1.

SILENT PRAYER—*I praise God daily, and am thankful to Him, for my many blessings—both manifest and unmanifest.*

The 103d psalm was the theme of our last lesson in 1928, in place of the regular review lesson. Therefore, today we shall not give so much time to an explanation of the various points brought out in the text, but we shall look more fully into the nature and necessity of praise.

While one meaning of "bless" is to consecrate or hallow, to make or pronounce holy, it also means to praise; in today's lesson "bless" and "praise" may be used synonymously. To praise is to value, to esteem, to commend, to extol or place on high by thinking and telling of the excellencies, the worth, the perfection of that which one is thus lifting up in one's mind. To praise also means to magnify, to honor, to approve, to acclaim, and so forth. And who or what is more worthy of all this than the Lord our God?

Praise is the increasing power of the mind. That which we praise grows in our thoughts first and then in expression and manifestation. That which we lift up and dwell on in our thoughts and words becomes very real to us and takes form in our world of affairs. Thus we perceive the place of praise, its necessity to us. We also perceive the necessity of discrimination on our part, that we may elevate in our thoughts and magnify only that which is of God, that which we wish to manifest more perfectly and abundantly in our lives.

We are told by one writer that praise is one of the names for God, that it is a positive quality; praise is affirmation in the highest form, since it denotes Spirit or mind in constructive activity. Praise builds up. It is that part of prayer that

recognizes the object of our desires as being already in existence. We should pray as if we had already received, and should praise in acknowledgment of possession. To praise a thing that we know to be a part of the universal whole, but which is yet in the invisible, brings it forth into visibility. Therefore it is not strange that the Bible is so full of praises to God, the great omnipresent, omnipotent, omniscient good, and of urgent reminders to man that daily he should praise and extol the Most High.

In the Bible story of the children of Israel, we find many valuable lessons. We are told in the 3d and 4th chapters of Hebrews that the Jews failed to enter into rest (symbolized by the Promised Land) because of their unbelief and disobedience. By reading about their experiences while in the wilderness on their way to the land of Canaan, we learn that their unbelief and disobedience were expressed by them in murmurings and complainings. Whenever they confronted a problem of any kind, whenever some special need of supply arose, instead of seeing in it an opportunity to trust in God they seemed to be able to see the dark side only; instead of praising God and giving thanks to the Power that had delivered them heretofore and would no doubt do it again, they straightway began to rebel against Moses and to find fault. So they died in the wilderness, and Paul, in the book of Hebrews in the New Testament, urges us not to let the same manner of unbelief cause us to fall short of the perfect peace and good that are ours to attain. This lesson holds good in any demonstration that we may be striving to make. While all good is ours, an unthankful or complaining attitude on our part keeps it away from us. On the other hand, gratefulness and praise increase it in our consciousness and open the door for its entrance into visibility.

The blessings that we already have in manifestation should make us very grateful and should

lead us to praise God, the good, whence they came, even if we knew nothing about the power of praise and thanksgiving to increase our visible benefits and supply.

QUESTIONS

1. Explain the meaning of the words "praise" and "bless."
2. What is the result of praising? Why is it necessary?
3. Why is discrimination in praising needed?
4. How does praise enter into prayer? What part of prayer is it?
5. Explain a lesson that we get from the Bible story of the wanderings of the children of Israel.

LESSON 13, JUNE 30, 1929.

Unity Subject—*Review: Object Lessons in Spiritual Growth.*

International Subject—*Review: Prophets and Kings of Judah's Decline.*

Devotional Reading: Psalms 130.

GOLDEN TEXT—*I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*—Jer. 31:3.

SILENT PRAYER—*I am transformed into His likeness by beholding Him.*

We study about the prophets and kings of the Old Testament because in them we find object lessons that we can apply to our growth out of the human into the divine. Nearly all our lessons this past quarter were taken from the books of Isaiah and Jeremiah.

Our first lesson we called "Spiritual Cleansing and Healing," since purification and healing were its central teachings. The death of King Uzziah of Judah signifies a seeming loss of strength in the physical. Isaiah's vision, given in this lesson, pertains to a deep inner cleansing of the conscious-

ness. Hezekiah's healing (Hezekiah means "Jehovah hath strengthened") bespeaks the building up of one's being in spiritual strength, after one has realized that one can of one's mortal self do nothing, but that true health, strength, and understanding come from Spirit.

In the second lesson, which we named "Turning to the Spirit," the cleansing of the Temple, by Hezekiah, from all forms of idol worship typifies man's cleansing his mind and body, in thought, word, and deed, from all that defiles. The burnt offerings of bullocks and sheep on the altar represent a transmutation of the physical forces of man to a higher plane of activity. In order to become Godlike, the personal and the animal in one must give way to the impersonal and the spiritual—one must ever seek to express on a higher and still higher plane.

"Comfort for God's People" was the International subject of Lesson 3. We called it "Spirit Strengthens and Redeems." From this lesson we learned that the source of all true comfort and peace is Spirit. As in mind we come up out of the mortal, limited belief about ourselves and turn our attention to Jehovah, the Christ, to that which pertains to life, health, joy, and peace, and the bountiful saving power and goodness of God, we are truly comforted and enter into peace and rest.

Lesson 4 was about "The Suffering Servant of Jehovah." In its deeper significance this lesson refers to the universal body of substance out of which man's physical body has been formed. By polluting himself with his error thoughts and deeds man despises and in a sense pollutes this true substance of the Christ, or universal body. This universal body is a safety valve to man in that it receives and carries off, to the end that it may purify and harmonize, many of the errors of the race. Through the power of this universal body the Father is working out a great redemp-

tive plan for man, and in this saving plan Jesus of Nazareth plays a very important part.

"What Hilkiah Found in the Temple" was the name of Lesson 5. After purging Judah, Jerusalem, and the Temple from idolatry and impurity, and repairing the Temple, the "book of the law of Jehovah" was found. This refers to the higher and more perfect understanding of the will of God, which comes to man when he has done his best to lift up his life and to do that which is right in God's sight. Man may think that he has done well by just a partial reformation of self and a partial knowledge of Truth, but there is a divinity within him that will never be satisfied until it works out its perfect ideal.

Lesson 6 dealt with Jeremiah's message of repentance. The Israelites came into great distress because of their failure to obey the commandments of Jehovah, and Jeremiah prophesied still greater desolation unless they repented, or turned from their evil ways in thought and in deed. Even so, all of the misery in the world today is the result of man's failure to obey God's laws, and there is just as much need of a righteous repentance among men now as there was in Jeremiah's time.

Lesson 6 dealt chiefly with the necessity of right thinking, while Lesson 7 emphasized right doing, as a necessary element in Christian living. We must not only order our thoughts according to Truth but we must also express the love and wisdom of Spirit in all that we do, that the perfect will of God may be accomplished in our lives. Jesus and Jeremiah both taught this truth.

"God's Law in the Heart" came next. The old covenant was an outer law of commandments that fell short of bringing about in man the desired results. So a new covenant, in Jesus Christ and His teaching, was given to the world. This covenant goes deeper than the old one. In its observance the very love and wisdom of God must be established in the heart and entire life of each

individual; God love and wisdom must express in all man's thoughts, desires, and even his feeling toward himself and others.

Lesson 9 dealt with the result of negative words. This lesson was also from the book of Jeremiah. In this lesson God's goodness, love, and saving power were emphasized. Since the power of God is so much greater than any seeming error, we should trust in God and not give power to error by letting it monopolize our thoughts. To be healthy and to enjoy good we must be positive in the goodness of God at all times.

The story of the Rechabites (Lesson 10) gave us a lesson in true quickening and dominion. This was a temperance lesson. True vitalizing comes only from Spirit, from the inner life energy, which enlivens, strengthens, and builds up one's entire being. False stimulants, whether in the form of food or drink, always react to one's harm.

Temptations that one experiences should not be looked on as trials, but as opportunities to strengthen one's dominion over oneself by determining to live according to one's highest understanding, even though such determination is sure to lead to a crucifixion of the lesser self. Thus shall man come into an ever increasing consciousness of the divine presence.

Lesson 11 was about Judah going into captivity. We called it "Protecting Our Spiritual Ideals." In this lesson we found a warning of what may happen to our spiritual ideals if we allow our attention to become wholly taken up with the intellectual, psychical, and physical. When faith is placed in material things the finer spiritual ideals of the mind are weakened, and these spiritual ideals are necessary to our well-being and happiness. Progress is happiness, and the only true progress is in the Christ ideal.

Praise, its nature and its place in demonstration, was the theme of Lesson 12. This was last Sunday's lesson and is taken from the 103d psalm.

SILENT UNITY

The Christ mind fills me with divine wisdom and understanding

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down*, shaken together, running over."

When writing us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

June 20 to July 19

At 9 p. m. each day, will you join in the affirming of this truth?

I am bubbling over with the joy of the Christ mind, and every nerve, muscle, and cell tingles with the spirit of health.

It is a great joy to realize that you have made conscious contact with the very source of existence. Jesus experienced an inward joy too deep for physical hilarity; He was radiant with joy when He said, "That my joy may be in you."

We usually associate joy with a funny situation, but the joy of the earnest Christian has no such foundation. He is joyous because he knows that he has found in Spirit the basic principle of happiness.

When we do not feel joyous it seems contradictory, even silly, to declare that we are happy in Christ, but we should be loyal to Truth.

Every state of mind has its keynote. Joy is catching. Try thinking and talking about the Christian's joy until you know what that joy is.

PROSPERITY THOUGHT

June 20 to July 19

At 12 noon each day, will you join in the affirming of this truth?

I rejoice in the consciousness that God through Christ has given me access to inexhaustible spiritual substance, now manifest in prosperity.

You can at any time reach right up with your mind and tap a realm of inexhaustible spiritual substance. It is the privilege of every one to dip into this substance of the heavenly kingdom. Jesus was doing it when He went up on the mountain to pray, or when He looked up to heaven and gave thanks.

Persistent prayer and continuous attention to things invisible are often necessary before the heavens open up their rich treasures to the sacred seeker. Jesus prayed often, and He said that all things are possible through prayer. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Silent Unity: I received a long distance call saying that the doctor held no hope for the recovery of C—— N——, a brother of mine. He was very low with peritonitis induced by a ruptured stomach ulcer. I quickly telegraphed you and repeated The Prayer of Faith that evening. Another brother called me and told me to be ready to go at any time. I said, "No, C—— N—— is going to get well this day." The next day I received word that he was better. I went to him a week later and he was much better. Yesterday I received a card written by him saying that he was sitting up in a chair and was going home from the hospital that day.—*Z. G., Owosso, Mich.*

Clarksville, Tenn.—My employer left the city for his annual trip and left me in charge of the office since I have been with him many years and know the work well. Imagine my feelings when I suffered sciatica and was almost past walking, so of course could not attend to my office duties. My first thought was to write to Silent Unity and ask for special prayers, and then like a flash came the thought, "Why not pray for yourself?" I held the thought constantly that God

was the Great Physician with all power to heal and bless me and that He could heal me *now*. I am now entirely free from all pain and did not call any physician to attend me. You can use my letter in any way you think best.—*G. F.*

Society of Silent Unity: Even more disheartening than any physical trouble, I believe, is that mental state of depression which sees, in the past, failure; in the future, hopelessness. The best doctors in the world cannot help to heal such an affliction, or to avert the inevitable results of such an attitude, if continued. But—faith can.

Mother started with such an attitude as I have described. Now (thank God for the change), she is hopeful, cheerful, and has wonderful faith. Her "incurable" disease is cured, she has gained ten pounds in weight, and she looks ten years younger. Now, wherever she is, there is an atmosphere of peace and prosperity. This marvelous change could not have come about without the help of Unity.

Inclosed is my tithe.—*C. B., Ann Arbor, Mich.*

Society of Silent Unity: I inclose a love offering as a slight token of appreciation. Some four years ago I asked your prayers for the healing of my cheek. The condition caused me a great deal of anxiety and worry at that time, because doctors held out no hope of cure for it, and intimated that the most that could be done would be to keep the infection from spreading by the use of Xray and radium treatments, which would cause bad disfiguration of my face. I am thankful to report that the healing is perfect in every way. The swelling or thickening has disappeared, even the scar from the light treatments is slightly thinner, and I have noticed in the last few months that this thinness and depression are filling out and becoming normal in contour.

I feel deep gratitude for the many blessings that have come to me through my following the teachings of Unity.—*L. E. M., San Diego, Calif.*

FILLED WITH PLENTY

Society of Silent Unity: For five years my mother-in-law had been trying to sell her house, with no success. Last May the bank that had the mortgage on

the house was going to foreclose. We tried in virtually every way to sell the house or to raise the needed money. We received a notice from the bank saying that it would foreclose two days from the date of the receipt of the letter. Mother asked, "What shall I do?" I told her to write to Silent Unity for prayers. She did. The same day I put an advertisement in a country paper. The next morning a car came to the door. A young man wanted to buy the house. He had seen the newspaper advertisement at 7:30 a. m. and had come right over. He bought the house, and before noon the whole thing was settled. We thank God.—*Mrs. C. K., Verona, Pa.*

Buffalo, N. Y.—A week ago I wrote you that I was undertaking a new venture. I had been a stenographer before my marriage but when I decided last week that I wanted to go into business again I chose another field of work, namely, selling ready-to-wear goods in a large department store. I had had no experience in selling so I wrote you asking prayers for my success. You sent me a prayer which read, "*The Spirit of the Lord goes before me and makes easy and successful my way.*" Whenever a customer came to me I repeated this statement, and when I had sold to her I thanked God. My sales amounted to more than those of some of the most experienced help in the department and one day they were higher than our assistant buyer's.

My husband also has been using the affirmation and yesterday he was offered a wonderful position with another firm for $25 a week more than he was getting, with a car furnished and a bonus each year. He is going to put the proposition before the company he is now with to see if they will do as much, because he does not like to change companies. He says that God is doing these things for him, so God will decide this question for him.—*Mrs. A. H. P.*

HE SHALL HAVE ABUNDANCE

Bridgeport, Conn.—Just two weeks ago I wrote you asking your help for our prosperity. It is truly amazing what the use of the prosperity bank drill has brought about in two weeks.

In the first place a check arrived that I had been expecting for some time, but instead of being for $48

as I had thought it would be, it was for $87. I am sending you a tenth of it as a love offering. I have been offered a position at a salary that is more than double my present income.

God certainly does send us abundance when we open our lives to receive it.—*H. A. H.*

Gardena, Calif.—I must tell you that my husband has obtained a wonderful position. It includes a trip to Venezuela, with all expenses paid, and with excellent wages. I know that this is entirely due to our daily use of the prosperity bank drill.

He has wanted this job for a long time but every one said that there was no chance for him to get it because no men were being sent there at this time. —*M. R. H.*

Detroit, Mich.—A little more than a month ago I sent you a request for a prosperity bank. I received a bank at once. The result has been more than I expected.

For a year I had been unable to obtain employment or to achieve results in selling, to which I had turned as a last resort. Since I wrote to you, I have made some very good sales and I also have obtained a position which I had been trying to obtain for nearly a year.

I hope that your work will continue to help others as it has helped me.—*C. V. G.*

Waltham, Mass.—This spring I wrote for a prosperity bank and for help in demonstrating abundance. At the end of ten weeks my report was rather unsatisfactory, as I could see little change in our affairs and I was too worn out to take much interest in anything. Soon, however, I received a gift of $25 from an unexpected source, and since then a considerably larger sum has come to us, and our affairs have worked out so that we are taking a much needed two-week vacation. Our outlook on life has changed and we are able to see the glory of God in everything. We thank you for your wonderful help.—*Mrs. C. L.*

SUFFER THE LITTLE CHILDREN

Canton, Ohio—The other day in an English test at school I was puzzled over a question. I started to say

The Prayer of Faith and the answer came to me as quick as a flash. If I had missed that question I would have had a grade of 85 instead of 95.—*L. W.*

Society of Silent Unity: A few weeks ago I wrote to you asking for your prayers for success in my examinations. In my most difficult study I obtained a "C," and all my other grades were good. The most remarkable thing was the ease that I felt in writing the examinations. I could feel your and my mother's prayers for me. Again and again I thank you.—*J. D., Champaign, Ill.*

Fernley, Nev.—I use The Prayer of Faith in my school work and I know that the good Father answers all my prayers for I am doing very well. I had had a hard time with my geometry, but I did not give up, for I knew that the dear Father would help me, and He did, for I am doing good work now. I use The Prayer of Faith whenever I am in trouble and each time my prayers are answered.—*E. O.*

Society of Silent Unity: Last year you gave me treatments for my tonsils. Later on the doctor looked in my throat and wanted to know when I had had my tonsils taken out. I had not had them taken out. —*J. O., Denver, Colo.*

SEARCH THE SCRIPTURES

Saginaw, Mich.—Your kindness, your God blessedness, is almost overwhelming. The notes and suggestions that are coming back to me with the returned lessons are like a great white light illuminating the pathway along which I am traveling back to the throne of God. You are giving much more than the "cup of water," for you are holding up a torch that all who will may see. Never before have I had such happiness, such a revelation of the truth of Being as I am gaining from the correspondence lessons. A love offering is inclosed. God bless you all!—*G. M. S.*

Correspondence School Dept.: Inclosed herewith I am sending you my third lesson. It has taken some time for me to demonstrate and incorporate this lesson into my very life, but I was determined to accomplish that before sending it in. I praise, bless, and thank our Father for the wonderful lessons, and for the love

offering sent herewith. These lessons are helping to regenerate my whole life and my affairs, and I anticipate the fourth lesson with great interest.—*W. E. S., Wichita, Kans.*

WHAT HATH GOD WROUGHT

Tulsa, Okla.—We tuned in on your two-thirty meeting and enjoyed it very much. I am a Unity student at the Tulsa center and am especially interested in your services and pleased that you now have stronger power at your station so that the word of God can be spread over more territory.—*Mrs. W. D.*

St. Thomas, Ont., Canada.—I might state for your information that the reception was fine and your program was very much enjoyed and appreciated. As a matter of fact, the music was wonderful, and I ask you to extend to your artists, on my behalf, my appreciation of their efforts.—*G. R. S.*

Leavenworth, Kans.—Just a line to let you know that your two Sunday services came in fine on the new wave length. I am most happy to learn that an extra fifteen minutes has been added to "God's Quarter Hour." I am a regular listener and get much good from your broadcasting.—*M. E. E.*

MY HELP COMETH FROM JEHOVAH

Columbus, Ohio—Through the study of *Unity* I have learned that one does not need to struggle. I used to believe that rushing into a bargain sale was one way of realizing desires. Now I know that according to God's plan His good is always ready for one, and that all one needs to do is to claim his own. There need be no rush, no push, no anxiety, no desire to "beat the other fellow to it." Another lesson that I am assimilating is that my husband is not the source of my supply. I no longer feel it necessary to ask him for something that he thinks I do not need or that he "can't afford." I take what he offers me, with thanksgiving. Recently I received an invitation to spend a week at a lakeside resort some hundreds of miles away, in company with other club members. When I mentioned the invitation my husband said that he did not see how I could go. Instead of the tearful, pleading attitude that I might have taken years ago, I simply remarked that

if it was right for me to go there would be a way provided. Finally one of the club members said that she and her husband were driving, and she asked me to accompany them. As for the needed clothing—the money for that came to me as I planned my needs. This is a very small thing, but it serves to show what a prayerful, passive attitude will accomplish. I have had virtually hundreds of other proofs of God's omnipresence, the principal one of which was health.—*F. J. T.*

I AM THE LIGHT

Talihina, Okla.—I am glad to report that I have had most favorable results from our prayers, although not so much in material ways as in spiritual ways. I feel that I have really learned the meaning of true prosperity. With that realization I have been benefited materially too. It seems sometimes that I receive before I ask.—*K. R.*

Dear Unity: I have changed from a habitually worried woman to a calm and trusting one. I have learned that the heavenly Father is always with us. God bless your work.—*Mrs. C. S., Minneapolis, Minn.*

HE IS MY REFUGE

Oakland, Calif.—Recently I lost my purse on my way home from work. It contained only $20, but that $20 meant more to me than I can tell. I searched for several hours, going very carefully over the way I had come. Before I went to bed, in desperation I wrote to Unity. I hardly had faith enough in my own prayers. From the moment I dropped the letter in the mail box my faith grew. Yesterday I still searched, and I expressed my faith the best I knew how. This morning I found my purse at the edge of a path where I had looked many times. That some one had not seen it is a mystery, for although it was a small, flat purse it could be easily seen in the dust. It was covered with footprints. Many persons walk along this little path every day but God kept my purse for me. I believe that I shall have more faith after this.—*Mrs. H. C. C.*

Society of Silent Unity: About two months ago I wrote asking you for prayers that I might obtain a promotion in my work and that I might hear from a

friend of whom I had lost trace. Since then the promotion has come and the friend has communicated with me. I cannot tell you how grateful I am. —*A. M. J., Washington, D. C.*

HIS TRUTH IS A SHIELD

Society of Silent Unity: My daughter is a strong Truth student for a ten-year-old child, and recently we had quite a demonstration of the results of prayer when she fell onto a red-hot stove. The flesh above her elbow was burned onto the oven door and her arm was burned all the way down—even the fingers were seared. I took her in my arms and we repeated The Prayer of Faith, especially the line: "God is my health, I can't be sick." When I started to bind up the burn she nearly fainted but she began to repeat the psalm that starts, "I will lift up mine eyes unto the hills." She did not cry any more and through the use of prayer she was able to sleep most of the night. In two days the lower part of her arm was healed and in less than a week the upper arm was healed, and I thank God that there is hardly a scar.

Truth means more and more to me. I certainly bless the day when my sister-in-law first sent me *Weekly Unity.—Mrs. C. A. B., Columbine, Colo.*

BRING YE THE FULL TITHE

Dear Silent Unity: I am inclosing herewith my tithe for last month. I firmly believe in tithing. My finances have been better taken care of ever since I started to tithe—in other words, I have been more prosperous.—*E. M., Wilber, Nebr.*

Dear Unity: About the time that I sent for a prosperity bank I decided to tithe all the money that I received. I have always felt more or less skeptical about tithing, and besides I never could see how I could spare a tenth of the amount that came into my hands. Nevertheless, I have done so, and it is simply marvelous how the nine-tenths has seemed to stretch, not merely as far as, but farther than, the full amount of my income had ever done, and my bank account has actually grown at the same time.—*Mrs. B. M. H., St. Petersburg, Fla.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am prayerfully writing you about my religion. I am somewhat at sea. I do believe that Christ has forgiven me for my sins and that the self-condemnation that I used to have in my heart is gone, but I do not have the burning in my heart that some Christians say they have. I am a Sunday school teacher. I teach little tots, and I love it. I want to be just what Christ would have me be.—*Extract from a letter received by Silent Unity.*

Since the peace of God dwells in your heart and love has supplanted all self-condemnation, we are sure that your sins are forgiven and that you are saved. Do not be concerned if you do not feel the same spiritual emotions that others may feel. God has probably chosen another way of expressing in and through you, a way that is in divine order.

God is love. God's love is rich, and He is always present to guide the steps of a seeking child onward and upward. God is Spirit, in Him you live, move, and have your being. Through you He expresses as you are willing to let Him.

If you have found within your soul a peace that cannot be disturbed by appearances, you have found God. If you are enjoying the fullness of life and health, you have found God. If you have found the song of joy within your heart, you have found God. If you can teach a Sunday school class of little tots patiently and lovingly, seeing the wisdom and earnestness back of each child's question, and if you have learned to wait upon the inspiration of God in order that you may wisely answer the questions, you have found God. If you can give a smile of courage or a word of cheer to a weary heart, you are serving God.

Remember, each of us is a child of the living

God. Back of each of us is God's perfect idea of man—His image and likeness. But in our journeys along life's road, we become acquainted with our heavenly Father in different ways and to different degrees. In our striving to know God, we grow from one understanding of Him to another, larger and better, from one consciousness to a more illumined one. No two persons know or express God in the same way. If you would know more of God, if you feel the need of more satisfaction, turn within yourself to the very center of your being and God, the source of light and satisfaction, will give you understanding.

I am not satisfied with my silence; I go to sleep every time, whether I am sitting or reclining. Then I awake feeling disgusted with myself. I take your periodicals and have several of your booklets. What other literature could I study that will give me understanding.—*Extract from a letter received by Silent Unity.*

Be still, and let God show you the way. You have read, studied, and put forth every physical effort to go into the silence. Now, just let go, and God will reveal to you the way by which you may enter "the secret place of the Most High," the source of the "peace that passeth understanding," wherein you can always receive the blessing of our Lord Jesus Christ.

The silence is not attained through wearisome effort and struggle. It is a place of peace and calm, a place of joy and understanding, a place wherein man touches the wellspring of eternal life, a place wherein he is conscious of the rich, universal substance of God.

If you find it difficult to enter the silence—stop trying for a while. Instead, let your every thought dwell on God. Do everything in the consciousness that God is present and is helping you. Let God be your ever present companion. Talk with Him. Laugh with Him. Sing with Him.

Work with Him and for Him. Live with Him every moment of every day.

When you rest, do so with the thought of God's blessed peace infolding you and filling your mind, body, and affairs. Sleep in the consciousness that God is with you. As you do this, you will find your sleep restful, and you will be strengthened by it. God's love is blessing you and caring for you, and all is well.

When you have learned to be ever conscious of God within you and all about you, when your body has been granted the relaxation and the rest that it needs, you will awake to the realization that He has led you into that holy of holies—His dwelling place within your soul. Then you will know that you do not have to wait until a certain time, or be in a certain place, in order to enter the silence. You will know that the silent power of God is always at hand, that His peace is blessing you, and that His wisdom is guiding you.

Do pray for me and for my dear boy. I just cannot see my dear, and only, son live such a careless life—drinking excessively, and not working. It surely cannot be dear God's will that my boy should lose himself so completely!—*Extract from a letter received by Silent Unity.*

Just so surely as the Christ came forth in Jesus is the Christ coming forth in your son. This is God's plan, and nothing can set it aside. The experimental stages of growth that you have been witnessing in your boy are not going to last. This personal freedom and the misuse of his God-given powers and substance are necessary, until he reaches the point where he will let the Christ mind direct his desires to God.

Jesus said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

Those who seek satisfaction in drink are hungering and thirsting after righteousness. They are dynamic in their soul qualities, but they

have not as yet learned to balance and equalize their thought forces and their physical expression. Thus they are likely to let their thoughts reach such heights and depths that they deplete their bodies, which then cry out for stimulation. Not getting it through the spiritual blessing of rightly directed thought, good care, and proper food, the body consciousness prompts them to take that which, as they have learned, gives quick and powerful results, even though temporary and unsatisfactory.

Your part in helping your son is to think of him as God's son, in whom the Father has embodied His ideas and qualities. Then lovingly and quietly and wisely help him to realize this Truth. Remember, do not condemn anything that he has done, anything that he may think he wants, or any of his associates. Explain to him frankly that you now see that you may have been partly responsible for his unsatisfied hunger and thirst, and so for his drinking. Tell him how thankful you are that you can now begin to help him to realize and express the health, strength, poise, freedom, and power that he wants to feel and to use.

Do not worry about him when he is out. Do not beg him to stay home or stop drinking. Spend such time and thought in learning what is really good for him, so that you may help him without saying much. As he feels the blessing of your understanding love and coöperation, he will turn from the husks and take freely the good that is for him.

If thou wouldst right the world,
And banish all its evils and its woes,
Make its wild places bloom,
And its drear deserts blossom as the rose—
Then right thyself.
—*James Allen.*

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

A WRESTLER TEACHES HEALTH

Whether or not a person is interested in, or approves of, wrestling as a sport, he must admit that the wrestler has a healthy body. Every one should therefore be interested in how wrestlers perfect their bodies, as all would like to have bodies as nearly perfect as it is possible to have.

Consider, for instance, the health of Charley Hanson, heavy weight wrestler. What are his methods for getting fit and keeping fit?

In 1921 Mr. Hanson suffered an injury in a wrestling match that, according to the Kansas City Star, "threatened to shelve him for life." After a year of medical treatment, he was no better. He then determined to take matters into his own hands. He found health through fasting and exercise, but only when he had combined these health-promoting methods with certain truths that he learned about the body during his illness. We quote the Kansas City Star:

> He learned that in order to be healthy one had only to obey certain laws. The result was inevitable. . . .
>
> "Think in terms of health and you will be healthy."
>
> That advice is from Charley Hanson, a heavyweight wrestler who has given a great deal more thought to the factors which make for health than to the sport in which he is engaged.
>
> Hanson did not obtain his ideas from books, but from personal experience and observation, and what he has to say is not only interesting but he claims that it will stand a rigid test.
>
> "To be healthy, to live a full, vigorous life, one must obtain complete mastery over his body," he explains. "Unless that is done all the exercises, correct eating, and proper breathing have no effect and yet all these have their place."

He declares that walking is a cure for all ills, but there is no value in walking unless the walker puts himself into that walk.

We again quote:

Hanson explains that the ordeal of wrestling for two or three hours is nothing to him any more.

"Why?" He hastens to explain: "Because while I am wrestling I am bringing in the energy I use. I do not have to call on my reserve. After all, it is a matter of mind and if a person doesn't think in terms of becoming exhausted he can't become exhausted. . . .

"The more you demand of your body the better it will come to be. You can't ask too much of it. It wasn't made to be pampered. . . .

"If you think rightly, breathe rightly, and eat rightly, good health will follow. Do that and you will live your three score and ten and more, and be as youthful at sixty as the average person is at thirty. Think in terms of youth and you can't grow old."

RUNS BUSINESS BY EMERSON

In New York some years ago a Christian and a Jew went into the hat-lining business together (so says a certain Eastern newspaper). Undoubtedly these men learned good ideas from one another, not only about business, but about life and religion. Perhaps the Jew told the Christian about the law of his fathers—"An eye for an eye, and a tooth for a tooth"; perhaps the Christian told him of Jesus' interpretation of God's laws, and that "an eye for an eye" does not necessarily mean to give evil for evil, but that it means that evil comes back to him who gives evil and good to him who gives good. At any rate, it seems that a few years later, after the Christian had passed on, the Jew, whose name is John Greenburg, was fertile soil for some ideas that he came across in a certain book. This book was Emerson's Essays. Mr. Greenburg was especially impressed by the chapter on compensation.

"Compensation" offers a very stable and Christlike code for finding prosperity. For

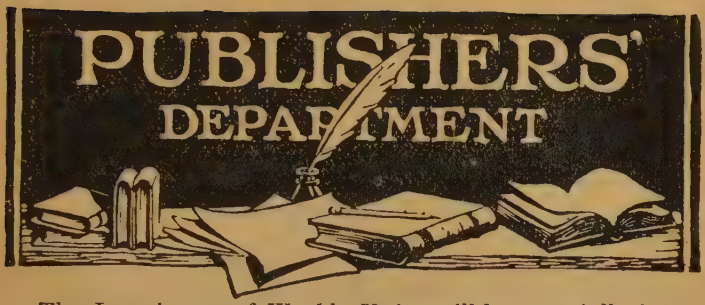
instance, in this essay Emerson says: "If the gatherer gathers too much, Nature takes out of the man what she puts into his chest." "If you tax too high, the revenue will yield nothing." "Every act rewards itself." "Cause and effect, means and ends, seed and fruit, cannot be severed." "Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, as soon as we seek to separate them from the whole [all men's good]." "If you put a chain around the neck of a slave, the other end fastens itself around your own." "If you are wise you will dread a prosperity which only loads you with more."

Mr. Greenburg considered very carefully all these sayings and many more that Emerson offered in that chapter. He could not help but believe that they were good logic. The result was that he decided to run his business by Emerson. Here we let the newspaper finish the story.

> "So I started my profit-sharing scheme [said Mr. Greenburg], and set aside a fund for sick leaves, entertainments, summer outings, and then we do other things with it—just what the girls want." . . .
>
> Greenburg's factory has no foreman, no time clock, nor anything else in the way of supervision. . . .
>
> "When I have some business problem to decide [says Greenburg] I pick up my copy of Emerson. If I can't run my business that way I don't want to have it at all."

Before Christmas last year Mr. Greenburg divided twenty-five per cent of the firm's profits among his forty workers and distributed $2,500 among them for their Christmas shopping.

Mr. Greenburg is more convinced than ever of the value of following Emerson's teachings. "I found that it paid," he said, "not only in good will, but in actual profit, for I have no business troubles. . . . Some day I believe all firms will realize what it means to them to give employees an interest in the business."



The June issues of *Weekly Unity* will be especially interesting. The issue of June 15 will be known as the "Just Folks" number. This issue will be of special interest to people who are just "real folks," who after all are life's philosophers. They may dig in the soil, feed chickens, wash dishes, scrub floors, or plow corn, but in all and through all their labors they sense the eternal truths. For this number, some of these "folks" have written about life as they see it, in plain, everyday language.

Another feature to appear in a June issue of *Weekly Unity* will be Miss Shanklin's, "The Banquet in the Desert," which is really a lesson in prosperity. It is taken from her book, *What Are You?*

"Efficacious Prayer," an article by Richard Lynch to be published in July *Unity*, was first delivered by him in the Unity chapel at headquarters. It was so good that we had him write this address so that our larger audience, our readers, could have its benefits. Mr. Lynch has been a Unity worker since his youth. He worked at headquarters for many years. Eight years ago he went to New York City and since that time he has been the leader of the Unity society in this city. He is now internationally known as a lecturer and author.

We are getting more and more orders for quantities of gift subscriptions. Today there was one for seventy-nine subscriptions. Last month there was one for 219; another for 813. This growing tendency among our subscribers to share Truth on a big scale has prompted us to arrange for a special price on these big orders. Write us for a special price on any order for more than twenty-five yearly subscriptions to Unity periodicals.

Unity centers carry a full line of Unity literature. Write the Unity sales department, Kansas City, Mo., for the address of your nearest Unity center.

Mottoes always make acceptable graduation gifts, especially if they are similar to the ones offered by Unity School. *Unity mottoes* were all written by persons connected with the Unity movement. They are beautifully illustrated to harmonize with the sentiments. The ones that we suggest that you select for your friends are: "The Answer," "The Prayer of Faith," and "Friendship," framed $1.50, unframed 75 cents; "Greetings" and "Ten Commandments," framed $1.25, unframed 50 cents; "Power of an Idea" and "House Blessing," framed 75 cents, unframed 25 cents. A *Unity motto* may be the guide for some student to continue years after graduation the work that he pledged himself to do on that eventful day.

A Unity student who is also a traveling salesman has adopted a rather unique way of spreading Unity teachings. Each week he sends a *Weekly Unity* subscription to the hotel room that he occupied the previous week. A note is sent to the hotel manager asking that the papers be delivered to the guests who occupy the room from time to time. Can you imagine a more receptive reader than a guest, lonesome, miles from home, in a strange hotel, with an evening on his hands? You know that those copies are read and surely, now and then, a Truth idea takes root in the mind of the reader. One person helped along the path to success and happiness! Have you done as much?

Christian Business is a magazine that is built on principle. It teaches principle in business . . . not principles that are used in one certain business, but those that make all business successful. Each month *Christian Business* stresses some important problem that every business person has to meet. All types of people are solving their problems through the help of *Christian Business*. Some of our outstanding business men as well as those holding lesser positions are among our subscribers. If you are not already taking *Christian Business* do so now; it will help you to be more successful in whatever you are doing.

For many years *Talks on Truth* formed the supplementary lessons in *Christian Healing*. They were considered of such importance by Unity teachers that these lessons, in connection with other articles by Charles Fillmore, were made into a separate book, *Talks on Truth*. You will find this book an excellent one for advanced Truth study. Its study should logically follow that of *Lessons in Truth* and *Christian Healing*. Question helps in the back of the book bring out the important points in the lessons.

"Tell you what I like the best——
'Long about knee-deep in June,
'Bout the time strawberries melt
On the vines—some afternoon" ——

a fairy story, of course—a delightful, fresh, fairy story.

Pearl H. Campbell has written just such a fairy story for *Wee Wisdom,* "The Sculptor's Little Daughter." The first installment will appear in the June number of the magazine. We feel that this story is one that should live throughout the ages. Be sure that your boys and your girls have an opportunity to read it.

A breath of spring through the open window, wild geese honking northward overhead, a rebellious worker who feels the call of the out-of-doors—and an unexpected visitor whose story will stir your heart; these, and an unexpected twist at the end, are prime factors in a notable contribution to June *Youth* magazine, "Freedom," by Clinton E. Bernard.

Because the home is the most interesting and important unit in the world, *Truth in the Home* should be read and studied by every home maker. It is a guide for those who are striving for love and harmony in their homes, for wisdom in directing the affairs of their home and children, and for harmony with their neighbors. It is a book that you will want. Price, 75 cents.

If you have not seen a copy of *Wee Wisdom,* send for a sample, and find out for yourself the type of mental and spiritual food that Unity is presenting to its younger readers. The high standard set in other Unity publications is maintained in this children's magazine.

Is there something in this number of *Unity* so good that you would like to give it to your friends? You can obtain extra copies for 15 cents each. Buy them at your nearest news stand, or send your order direct to Unity School.

You can help us very materially by remembering this suggestion: when you are sending checks or money orders to Unity School, please make them out to Unity School and not to some individual or to some department of the Unity work.

66.1%. This figure represents the increase in *Youth's* subscription list for the last twelve months. Only one other Unity periodical (*Wee Wisdom*) showed as great a percentage of increase.

After reading "The Unholy Three," by George E. Carpenter, in May *Unity*, Ernest Wilson, editor of *Youth*, said, "A question sticks in my mind . . . one that might take another article to answer: Granted that I am responsible for my ills and that I am doing my hardest best . . . which isn't enough; what then shall I do to be free?"

Mr. Carpenter offers his answer in an article, "Practice," which will appear in July *Unity*. Watch for "Practice." It may show you the way to be free.

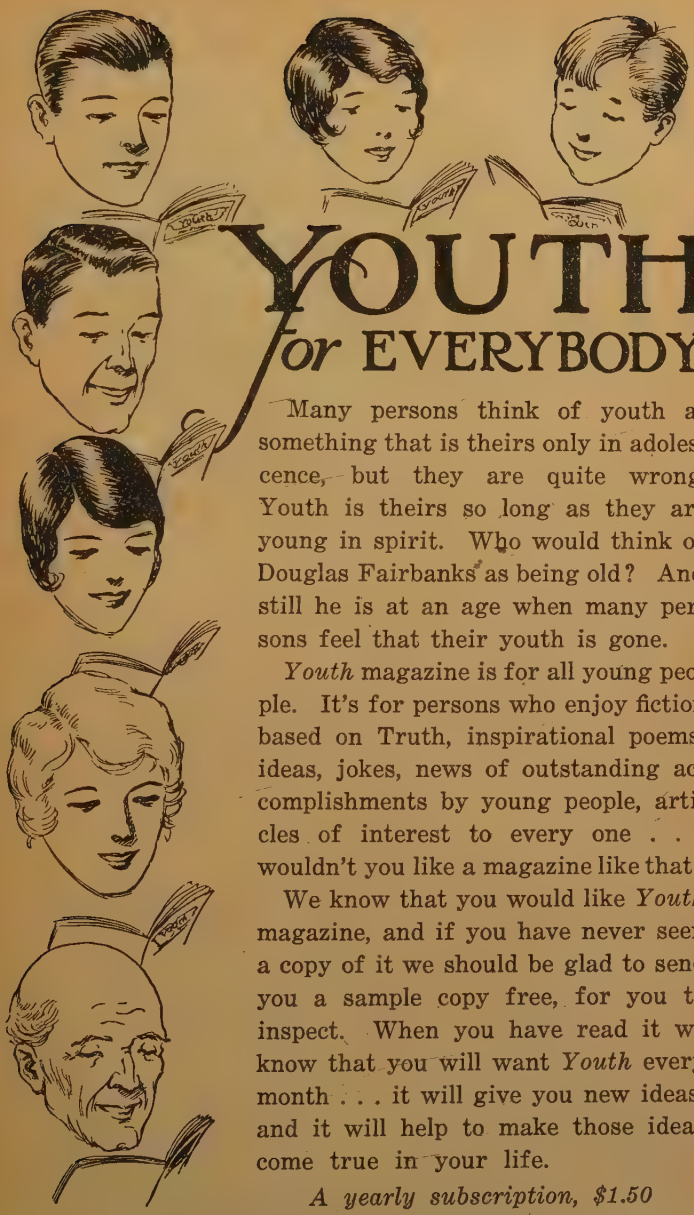
May 25 issue of *Weekly Unity* is known as the "Prison Number." The crime problem is one of our greatest social problems today. Are we using the right methods for its solution? Is the present penal system effective? These are questions that will be taken up in the "Prison Number." This number will contain writings and letters from men who are or who have been in prison; also other articles on this subject. It will also tell you about the practical work that Unity is doing in prisons, the extent of which few persons realize.

Lessons in Truth isn't a book to be read and put aside, but one that should be carefully studied. An example of that fact is demonstrated in the classes here at headquarters. Seldom more than one paragraph is ever studied at one study period, and often the discussion of a single word takes up the entire time for the class. If you have a copy of *Lessons in Truth* take it out and study it carefully. If you haven't a copy send for one today. It is one of the best books that we can suggest for you. Cloth bound, $1.

The Journey of Jesus, by Ellen Conger Goodyear, is an interesting story of the life of Jesus taken from important events in His life. *The Journey of Jesus* is a compilation from the Gospels. Cloth binding, $2.00; paper cover, $1.

THE WORLD THAT NEVER KNEW DISEASE

Imagine living in such a world! Can you grasp the possibility of such a thing? Do you sense how easy it would be to live in such a place? You will enjoy reading "The World that Never Knew Disease," a feature article in June *Unity Daily Word*, also another article entitled, "Release Yourself," showing you how to free yourself from all bondage and limitation. The double-page poem for the month is "I Longed to See the Christ."



YOUTH *for* EVERYBODY

Many persons think of youth as something that is theirs only in adolescence, but they are quite wrong. Youth is theirs so long as they are young in spirit. Who would think of Douglas Fairbanks as being old? And still he is at an age when many persons feel that their youth is gone.

Youth magazine is for all young people. It's for persons who enjoy fiction based on Truth, inspirational poems, ideas, jokes, news of outstanding accomplishments by young people, articles of interest to every one . . . wouldn't you like a magazine like that?

We know that you would like *Youth* magazine, and if you have never seen a copy of it we should be glad to send you a sample copy free, for you to inspect. When you have read it we know that you will want *Youth* every month . . . it will give you new ideas, and it will help to make those ideas come true in your life.

A yearly subscription, $1.50

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

CLOTH
BOUND
$1

Perhaps *Be Ye Prospered* holds your key to success. A glance through the lesson and question titles will convince you of its worth.

Lessons

Ever-Present Substance
The Force That Unites Substance
How to Nourish Your Ideas to Fruition
What Kind of Substance Shall You Attract?
The Bank of the Mind
Taking the First Step
How to Receive
Does Saving Promote Prosperity?
Listen to the Inner Voice
Must You Work Hard?
Where Is Your Rightful Place?
Truth Methods Applied
The Way of Nonresistance
Do Not Belittle Your Abilities
Making Prosperity's Path Easy
Preparing for Success
What Has Prosperity to Do with Religion?

Questions

What Do You Accomplish by Talking?
Approaching a Prospective Employer
Easy Marks
To Whom Belong the Fruits?
Knowing What to Ask in Prayer
Lawsuits
Getting New Things
How to Increase Your Income
How to Apply Truth to Inventions and Patents

These titles are an indication of the value that *Be Ye Prospered* holds for you. Send for it today and open a new door to your prosperity.

—No More School—

At last the looked-for time has arrived! . . . school is out! Youngsters everywhere are looking forward to three months of care free days. Mothers are planning what they can do to keep them interested and out of mischief . . . one of the best ways is with good, wholesome books. *Little Susie Sleep Ears* and *White Stockings and Other Tales* are real vacation books . . . interesting Truth stories, charmingly illustrated and printed in large, easily read type.

75 cents each

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

TRUTH IN HOSPITALS

A Unity student is making good use of her literature after reading it by offering it to patients in hospitals. Because of her daughter's miraculous recovery from injuries, the nurses, physicians, and surgeons, also several patients in the hospital, became greatly interested. This gave the mother opportunity to prove what Truth can do, especially in connection with hospital work.

Several patients, supposed to be incurable, asked for literature and were given magazines, tracts, and even books from the woman's own Unity library. Many others, hearing of the daughter's remarkable recovery, asked for Unity literature so that they might read and study it for themselves, and learn where to obtain more.

We suggest to Unity readers that they watch for opportunities to offer their old Unity literature to hospital patients.

WHEN Spring unlocks the babbling brooks,

THE SILENCE, *by E. V. Ingraham* - - - - *35 cents*

To many persons, going into the silence is just a mystical term, whereas really it is a simple, natural procedure. E. V. Ingraham is an authority on the silence, and for years he has conducted classes in that branch of Truth work. His book, *The Silence*, takes away all mystery from this much befogged subject, clarifying it to a degree that enables any one who will read carefully and practice daily to get all that lies for him in the realm beyond the silence . . . the realm of infinite possibilities.

FINDING THE CHRIST IN OURSELVES, *by H. Emilie Cady* - - - - *25 cents*

This booklet, *Finding the Christ in Ourselves*, is one of the oldest ones that we have, in years, but one of the newest in inspiration. Many Unity students for years have found it one of the most inspiring and helpful of all Unity publications because it teaches them to find the Christ in themselves and to let Him manifest through them. H. Emilie Cady is one of the outstanding Truth writers and she sends you a Truth message on each page of *Finding the Christ in Ourselves.*

BEGINNING AGAIN, *by F. B. Whitney* - - - *35 cents*

As the name implies, *Beginning Again* will help its reader to cast aside his old beliefs, old aches, and old pains, and begin his life over again with a new outlook on life. It gives a concise, metaphysical treatment for every part of the body. The treatments are concise enough to be given in a few minutes. This booklet also contains some of the most popular articles that have appeared in *Unity Daily Word.* Stiff, durable cover in blue, lavender, and gold.

FAITH THAT REMOVES MOUNTAINS, *by Sophia Van Marter* - - - - *25 cents*

A lesson for "ye of little faith." *Faith That Removes Mountains* was written especially for those who are failing to find the good that is theirs because they are failing to have faith in that good. The moment one doubt creeps into our minds we violate the law of faith and are working against our own success. Perhaps doubt creeps into your consciousness when you are unaware of it, and this booklet will be just the help that you need to complete some demonstration that you have thus far not succeeded in making.

UNITY SCHOOL
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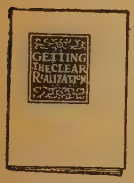
Unlock your heart, good friend, with books

GETTING THE CLEAR REALIZATION,

by F. B. Whitney - - - - 25 cents



When F. B. Whitney, now editor of *Unity Daily Word,* wrote *Getting the Clear Realization,* he was conducting Correspondence School courses for Unity. During that time he learned the needs of Unity students. In an effort to bring people quickly face to face with spiritual realities, he wrote this booklet. Since then it has helped thousands of people to realize health and prosperity, and it is ready to help you make the same demonstrations.

METHODS OF MEDITATION,

by Jennie H. Croft - - - - 35 cents

By simple, concise explanation, *Methods of Meditation,* instructs one how to enter the silence. Mrs. Croft discovered four fundamental steps in getting the greatest benefit from concentration and from the silence. *Methods of Meditation* consists of four lessons, in which she takes up at length the study of these four steps: relaxation, concentration, meditation, and realization.

THE BOOK OF SILENT PRAYER,

compiled - - - - 50 cents

Knowing that prayer awakens the spiritual consciousness and that with that awakening come the better things of life, Unity's editorial department compiled *The Book of Silent Prayer* for our readers. It is a pocket-size volume composed of morning and evening prayers; prayers of faith, healing, consecration, realization, acknowledgment, thanksgiving, and miscellaneous prayers; table blessings, house blessings, and blessings for prosperity.

CAROLINE NAPIER, *anonymous* - - - - 50 cents

If you need a new inspiration this spring we advise you to read *Caroline Napier.* It is a true story of how one woman brought success out of failure through the application of the Christ teachings. If there is ever a time when everything seems to you to go wrong, when you are in need of money, and old friends seem to have changed, we are sure that *Caroline Napier* will inspire you to win the success that is waiting for you.

OF CHRISTIANITY
Kansas City, Mo.

A SENSIBLE BOOK

Recently we received a letter from a woman in Chicago who told us that her husband had a very vague idea of Christianity, and that he claimed that she was overdoing a good thing by reading so much Truth literature. "One day," writes the wife, "he told me that I had to stop reading so much because I would soon become a fanatic. I felt sad." Things continued thus for a while and then . . . "My husband came home one evening wearing a happy smile and put a book down on the table saying, 'There my dear, is a sensible book.' I looked at it and it was—*The Sunlit Way*."

You too will find *The Sunlit Way* a sensible book. It presents Truth in such a simple, interesting way that it reads like fiction. When you have finished it you will wonder why the study of Truth ever seemed intricate. *The Sunlit Way* would be a good book to give to a friend who is just becoming interested in the study of Truth.

Price, $1. Cloth bound.

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

JOY WORDS

The other day a man was heard to remark that when he listened to words of joy or words about joy, it made him feel very happy and free hearted, and that he felt lost if he did not hear joy words. Aren't we all like that? The Good Words club will help you to get the joy consciousness. More than seventy-four thousand members are banded together to help one another to remember to be joyous and to talk of joy. Let us enroll you; the pledge follows:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

Sign this blank, personally, and return for enrollment. Address envelope to Secretary Good Words Club, Unity, 917 Tracy, Kansas City, Mo.

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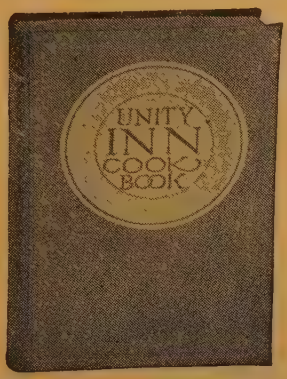
For The Bride

907 Recipes



Balanced Menus

One of the bride's first jobs is learning the art of preparing proper foods, tastily cooked. That is the reason why the *Unity Inn Cook Book* is always such a popular gift for the inexperienced housekeeper. It isn't just a cook book, but a textbook of healthy, appetizing meals.

The recipes in the *Unity Inn Cook Book* not only include those for common dishes, well known to every woman, but suggest new ways of preparing old, familiar dishes, so that the daily menu will be varied.

Those who have long considered meat as the central feature of the meal may find it difficult at first to arrange meatless menus. Wise wives have found, if they observe the natural and divine law of the vegetarian diet, that the result will be efficiency and health.

While salads, soups, sandwiches, desserts, and vegetable dishes are given special and careful attention in the *Unity Inn Cook Book,* much thought is also given to suggestions for balanced menus for every season, special dishes for children, recipes for meat substitutes, and raw food menus.

The *Unity Inn Cook Book* is different from any other cook book, and as a gift it always wins instant favor. Attractively bound in blue washable keratol.

Price, $2

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

If The Shoe Doesn't Fit!

Would you walk for miles in shoes that did not fit? . . . Of course not! They would destroy your comfort and injure your feet. Would you wear a consciousness that did not fit? Not knowingly perhaps, yet many persons are wearing a misfit consciousness, and it is depriving them of their spiritual inheritance and ruining their lives.

You ask how you can change a misfit consciousness. If your shoes did not fit, you would throw them away; if your consciousness does not fit . . . well, throw that away too! *Weekly Unity* is showing thousands of people every day how they can find their real selves, and it will help you do likewise. If you are not already acquainted with this periodical, you will find it well worth your while to make its acquaintance.

Weekly Unity is our magazine best suited for beginners. Its articles do not contain metaphysical technicalities that perplex many people; its simple truths are written in a language that all can understand. Some of our foremost Truth authors contribute regularly to *Weekly Unity* . . . "Things to be Remembered," by Lowell Fillmore, is one outstanding feature; "The Kingdom of Happiness," by Ruthanna Schenck, author of *Heal Thyself* and *Be Ye Prospered,* is another interesting series; "Some One Prayed," "Thy Kingdom Come," and "The Vegetarian" are all features that appear regularly in connection with several special articles.

Weekly Unity will fit into your consciousness, and it will help to make you a happier person.

Subscription price, $1.50 the year.

THINGS YOU OFTEN WONDER ABOUT

How can I become prosperous? How can I learn to live in harmony with my neighbors? I am not happy in my present conditions. How shall I change them? Do you ever ask yourself these questions? There is only one answer, have faith in the good. Worry is a lack of faith. "According to your faith be it done unto you." "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father . . . Fear not therefore: ye are of more value than many sparrows." When we learn that God is ever present and that we are one with Him, we shall wipe out all fear because we shall know that only God, the good, can find expression in our lives and affairs. We shall see the good in every experience, welcoming each experience as an opportunity to live the teachings of Jesus Christ. When we no longer judge from appearances but look for the good in all, we shall have love in our hearts and live in harmony with our neighbors.

A systematic study of the principles of Being will enable you to find peace and satisfaction, provided you make application of what is taught in our Correspondence Course. Information on request.

CORRESPONDENCE SCHOOL DEPT.

A KERATOL-BOUND BIBLE

The Bible is the book on which is centered home life—the foundation of civilization and of all nations. It is the book nearest the hearts of the people, and it is the one book that no home can afford to be without.

There are many Bibles, but Unity School uses the Nelson Teachers' Bible, American Standard Version. A special edition of this Bible, bound in keratol, instead of leather, is made for Unity's exclusive use and can be obtained from Unity School or Unity centers.

This Bible contains the most approved form of Bible index, full references, concise Bible dictionary and concordance combined, twenty-five outline maps, and twelve indexed colored maps. It is self-pronouncing, and the large clear black type is easily read. Size 8½ by 5⅝ inches. Price $4.50.

In The Rough?

Perhaps you too will remember, when you were learning to play golf, that you would make what you thought was a straight drive, and then you would find yourself hunting frantically in the rough for the ball. Does this remind you of your personal affairs—do you think sometimes that you are headed right and then find that you are in the "rough"?

The Prosperity Bank drill is designed to keep the person using it out of the "rough." Its use will give one the assurance, the confidence, the keen foresight that is needed when driving straight for the prosperity goal.

Fill out the blank for a Prosperity Bank today. Its use will show you the way out of the "rough" and will help you to keep out of it.

—This is the Blank—

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and, according to the Prosperity Bank plan, send me a Prosperity Bank in which I agree to save daily over a period of seven weeks a total of $4.50 with which to pay for three *Unity* subscriptions, either for myself or for my friends. I will use daily the statement which you send me, and I will coöperate to the best of my ability to build up within myself a consciousness that my affairs are in divine order. When I send you my Bank savings, I will send you the names and addresses of the friends to whom I wish *Unity* magazine sent.

Your Name .....

Address .....

City ..... State .....

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